



















(Brit. Mus. Bibl. Cott. Titus D.27.)

## Lodcunde Láp J peópdóm.

## SELECT MONUMENTS

OF THE

### DOCTRINE AND WORSHIP

OF THE

# CATHOLIC CHURCH IN ENGLAND BEFORE THE NORMAN CONQUEST:

CONSISTING OF

ÆLFRIC'S PASCHAL HOMILY AND EXTRACTS FROM HIS EPISTLES, &c., THE OFFICES OF THE CANONICAL HOURS, AND THREE METRICAL PRAYERS OR HYMNS.

IN ANGLO-SAXON AND PARTLY IN LATIN.

WITH

ENGLISH TRANSLATIONS

REVISED OR NEWLY EXECUTED;

NOTES, COLLATION OF ANCIENT MANUSCRIPTS,

AN INTRODUCTION.

By E. THOMSON, Esq

LONDON:

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#### NOTE.

The Illustrations of this Volume are derived from materials of the Anglo-Saxon period.

The Frontispiece, representing the Crucifixion, has been very carefully traced (by special permission of the Trustees of the British Museum) from the Cottonian Manuscript, Titus D. 27, executed at Hyde Abbey, A. D. 976. In the original the outlines of the flesh and of portions of the dresses are in red, the remainder being drawn in black ink with a pen, with great spirit. The inscription consists of two verses:—

"Hec crux consignet Ælfpinum corpore mente, In quam suspendens traxit Deus omnia Secum."

The label on the head of the Saviour is inscribed:—
"Hic e(st) IHS Nazarenus rex judeor(um)."

The facsimile of the Lord's Prayer is copied from the Royal MS. 7, exii. in the British Museum, fol. 87 a, and may also be referred to the 10th century. The version is identical with that printed in page 84 of the present volume, although some of the words are spelled differently. The Ornaments of the Binding are copied from the Missal of Bishop Leofric, in the Bodleian Library, and an Anglo-Hibernian Psalter of the ninth century, in the British Museum.

The Divine Hand, emitting triple rays of light, is from the singular Copper Font in the Church of St. Bartholomew at Liege.

I. O. W.

## THIS WORK

#### IS DEDICATED TO MY FRIEND,

B. E. W.,

AS AN ACKNOWLEDGMENT AND ENDURING
RECORD OF THE HAPPINESS WHICH
I HAVE BEEN ALLOWED TO ENJOY, FOR
MANY YEARS, FROM HIS

Friendship, Example, and Advice.

WHEN BOTH OF US SHALL HAVE PASSED FROM
THIS TOILSOME TRIAL-SCENE ON EARTH,
MAY OUR CHILDREN LOOK UPON THIS MY
TESTIMONY,

AND STRIVE TO EMULATE HIM

AS

PARENT, HUSBAND, AND FRIEND.

EDWARD LUMLEY.



## INTRODUCTION.

THE Sermon of the Paschall Lambe, the first book known to have been printed in the Saxon character, was published under the direction of Matthew Parker, Archbishop of Canterbury, and special care of his chaplain, John Joscelyn. The object of the publication was to show that the doctrine then established was not an innovation, but a revival of the doctrine maintained by the Catholic church in England before the time of the Norman Conquest.

The original publication, "Imprinted at London by Iohn Day, dwelling ouer Aldersgate beneath S. Martyns," is without date; but appears to have twice issued from the press between 1566 and

1570; as the former year contains the latest preferment, the latter the earliest removal of the prelates whose names are subscribed to a Certificate in favour of the work. A copy preserved in the British Museum evidently belongs to a second edition, as it numbers the folios from the beginning of the book, which in the copy used for this Edition commence with the Homily; it also corrects a few typographical errors of the first, as ruce for pice, ziz for zir, (see our p.53, l. 19, and 58, 8,) as well as a misnomer in one of the Bishops, Iohn for Thomas, of Lichfield and Coventry, and divides the list differently between the two pages of the folio. And at the end, the table of ancient and modern letters is followed by a paragraph explaining the punctuation; and a separate leaf contains the colophon, a repetition of the Imprint in black letter. These minute particulars, if not formerly noticed, may be acceptable to collectors of scarce and valuable books.

The Rev. Henry Soames quotes Joscelyn's translation as if it were the work of L'Isle, and makes some corrections, which evince a knowledge of the original. But it is of more importance to observe, that the use which he has made of the Homily both in the "Bampton Lecture" and in "The Anglo-Saxon Church," proves that this "Testimony of Antiquity," which was judged to be wholesome and seasonable food for the reformed Church of England in her early years, is not contra-indicated by the symptoms of her present condition.

The Homily was republished by Foxe in his Martyrology, 2nd Edition, 1570, with some corrections in the translation; by L'Isle, along with Ælfric's Treatise on the Old and New Testament, without any of the corrections, in 1623. The translation, as amended by Foxe, was

published at Aberdeen, without the original, in 1624, by Mr. William Guild, Minister at King Edward. Not having previously collated Foxe's edition, I have, in the Notes, given Mr. Guild credit for the improvements. This does not apply to the Note to p. 19, l. 5. The interpolation is not in Foxe. The old translation is also printed as an Appendix to the English of Ratramnus, Oxford, 1838.

The Extracts appended to the Homily identify the author, and leave no trace of that ambiguity which has puzzled most writers upon Ælfric during the course of three centuries. Wulfstan was Archbishop of York from 1002 to 1023: Ælfric the elder, to whom these writings are even now inconsiderately ascribed, was Archbishop of Canterbury from 995 to 1005, and, for several years before, had been a bishop and previously an abbot. To suppose the Primate of

all England, near the close of a long and active public life, receiving and humbly obeying the commands of his junior, the Primate of England, to retire into a monastic cell or private study, and translate into English a voluminous treatise, which, by command of the same younger brother, he had previously drawn up in Latin, is to invert the established order of everything human and divine. Wulfstan's friend and successor was then Abbot of Peterborough, according to the ingenious Dissector of the Saxon Chronicle; but when he wrote the epistle to Wulfsine he was an humble monk or friar ("humilis frater" in both MSS .- not "presbyter" in John Retchford's transcript, as the author of the "Regular Dissection" has incautiously affirmed). This promotion was the consequence of the elder Ælfric's demise,—his successor Elphegus (Ælfheah) being translated from Winton, and the vacant See bestowed on Kenulf, Abbot of Burgh, i.e. Burgi [Sti Petri]. The posthumous clashing of their names had no parallel collision in the contemporary tenor of their lives: the one emerges from the monastic cell when the other has retired from the archiepiscopal palace. Our author's preferment to the see of York in 1023, and his decease in 1051, are recorded in the Saxon Chronicle.

To the matter contained in Joscelyn's compilation I have added three small pieces which I had transferred to my scrap-book at different times, and which appeared suitable to the nature of the publication. The first, concerning Peter, was copied in the country some years ago from an early number of the Ælfric Society's Edition, without the translation, and under no apprehension of a disputed reading in the text. When I came to write out a copy for the press,

I persuaded myself that I must have written by mistake "ne bytla" of," where the last word should have been "ofer." An inspection of the printed text convinced me of no mistake, but did not satisfy me with regard to the reading. A MS. in the King's Library, British Museum, to which Mr. Thorpe's Preface directed me, solved all my doubts. The true reading, as I firmly believe it to be, is also, as I have since discovered, to be seen in Wheloc's Notes to Alfred's Bede, p. 238, from a MS. in the Public Library, Cambridge. His translation-Qui citra hoc fundamentum extruit—is so far good,—fabrica sua in ruinam magnam assurgit—not good.

Being haunted by no pedantic horror of pedantry, I have ventured to revive an old word here and there. The plural possessive "aller," of all, (as your, of you,) survived the parent language for many centuries. How pat, how effect-

ive the use of this, as of many obsolete forms, is found to be in translating from the Latin, may be shown by a single instance: 'Noster omnium hostis,' 'ure ealra feond,' 'the enemy of us all,' Chaucer would call our 'aller' (or alder) foe; thus, in "The A. B. C.,"

And for your bothis peine, I you pray, Let not our alder foe make his bostaunce.

In Latin this would be, Pro vestro utriusque dolore, &c.

Ælfric's rendering of "Simon bar iona," as well as the germ of his whole exposition, is truly derived from the brief Comment of Beda on the passage. Even the name Stænen is a legitimate corollary from the words of The Venerable,—Fideli confessori sui nominis participium donavit: To the faithful confessor he gave a participation of his name. Our author, who was a good grammarian, knew how to represent the nominis participium, by converting

the noun, Stan, Rock, into a participial form, Stænen, Rocken. Wheloc suggests Petræus as the corresponding Latin: Petrinus would better represent the participial form, as seen in plenus from the obsolete pleo, egenus from egeo, &c.

No writings of Wulfsine, Bishop of Sherburn, 981-998, are known to be extant; but the MS. remains of Wulfstan (Lupus) are voluminous. The specimen given, p. 102, consists of the Incipit and Explicit from one MS. and an intermediate paragraph from another MS. of the same homily. To this might be added most of the Laws of Cnut, which were very probably drawn up by this prelate. In corroboration of this view we have the Law, which Joscelyn printed according to the erroneous text of Nero, A. i., engrossed in a homily De Fide Catholica, Wheloc's Bede, p. 486, exactly as it stands, p. 80 of this Edition, the sheet being printed off before the passage was observed in Wheloc, or "The Laws and Institutes of England," edited by Mr. Thorpe, were known to be accessible. In the original edition the clause, "and hold earnestly right christendome," is omitted; but supplied by L'Isle,—one of his few improvements.

Wulfstan appears to have been a man of talent, and of a liberal and enlightened mind. On every occasion he inculcates the necessity of christian instruction, as the foundation of true piety and sound morality; that every man might learn the articles of his belief, and utter the devotions of his heart, in the language with which he was best acquainted. His "English" version of the Pater noster and Credo may be read in Wanley's Catalogue, p. 51.

To the erroneous account of our author's life and dignities, repeated in different places throughout the volume, it was not judged necessary to oppose any other argument than these few chronological notices\*.

The Homily and Extracts exhibited in the first part of the volume have been esteemed clear proofs of the doctrines maintained by the catholic church of England in the tenth century, upon many points which came into controversy in later ages. The specimen of the ancient devotional forms contained in the second part, bears equal testimony to the comparative purity of worship in those early times. In the Offices we find no Ave Maria, no prayer or praise addressed to angel or saint or "maiden-mother;" of any intercessor beside the One Mediator, only a single hint.

But the most interesting feature of

<sup>\*</sup> See also Thorpe's Preface to the Homilies, Soames, Wharton, and the Regular Dissection of the Saxon Chronicle (Hatchard, 1830).

the composition is the intermixture of the vernacular with the Latin tongue. Not only the directions, and urgent reasons for the observance of the respective Hours are given in the English of that age; but the portions of the Psalms, the Gloria, the Pater noster, and the Credo, are accompanied with a metrical paraphrase in the alliterative style and stanza of Anglo-Saxon poetry. And it is a fact worthy of notice, though not perhaps hitherto observed, that this paraphrase coincides, word for word, with the Parisian or Berry MS. edited by Mr. Thorpe, in all the portions taken from the latter half of the Psalter,-the part versified in that MS. Mr. Thorpe's publication has afforded just one correction, "lungre," ps. 59, our p. 166, for "luge" of the Worcester book, and one various reading, "ea'd-bede," ps. 90, for "ea&bene," p. 189. Now as these are so identified, and the quotations from the former half are also versified, may we hazard the conjecture that the framer of our Liturgy was the author of the paraphrase? The former may be the work of Ælfric, for it constitutes a part of the great compilation in which the Canons and oft-mentioned Epistles of Ælfric are included; and his talent for versification is undoubted: it is seen, or rather heard, bursting through the tissue of his prose in every part of his writings, where the subject inspires pathos or elevation of style. Even our Homily closes in alliterative strains; though we have not arranged or pointed it otherwise than the sense required in plain prose. But how probable soever this conjecture may be, neither does our author's name need any doubtful addition to its celebrity, nor is the age so barren in names that any production should remain anonymous, did history only supply the means of assigning to each his own.

Wulfstan, if we mistake not, has some pretension to poetic talent: and if Kenulf, promoted from the abbacy of Burgh to the see of Winton in 1006, was, as Mr. Kemble supposes\*, the poet whose name is adumbrated by Runic characters in the Exeter Book [of Poetry] and in the Vercelli MS., we have a contemporary bard, and most probably an intimate friend and the immediate predecessor of Ælfric, with abilities equal to the highest efforts employed in adapting the Songs of Zion to Saxon measures,—the Psalms of David to the harp of Alfred.

The verses of Kenulf (Kynewulf,

\* In the Archæologia, vols. xxviii. xxix. xxx., Papers on the Anglo-Saxon Runes, Ruthwell Cross, &c.—Mr. Kemble's Essays have resulted in one of the most glorious achievements of philological science which the present age has witnessed.—The Vercelli MS. contains the Saxon version of the Anglian staves inscribed upon the stone-pillar, "A Dream of the Cross."

Runes), to which we refer, breathe a pensive melancholy, for which we have no means of accounting from any record of his life. The Bishop of Winton (Winchester) died within a year after his promotion to that dignity.

In the Preface to the original edition, the bearing of the Homily and the other documents upon the theological discussions of that age, is distinctly stated by the writer, whether Parker or Joscelyn. In the marginal notes, too, a word of caution is affixed to some doubtful or suspected passages. These notes are all retained, only placed at the bottom of the page. The justly reprobated assertion that "The holy masse is profitable both to the lyving and to the dead," may be truly but perhaps too finely interpreted: The faithful celebration of the Lord's Supper is profitable both to the living partakers and to the same when they are dead. One passage

is supposed to be interpolated or "infarced," p. 27. But it was the fashion for the preacher to entertain his audience, and enforce his argument, with a bit of legendary lore. The samples introduced here, though connected with the subject, are inconsistent with the whole tenor of the discourse. In the first fable, a child dismembered! "Is Christ divided?" Is the risen and exalted Lord, the future Judge of the world, a child? In the second, a child's finger-lith! What doubting woman, or believing man either, could be satisfied or profited by that as a substitute for a whole Saviour, the Man Christ Jesus, mature in wisdom and stature, the Son of the Living God, having power to lay down his life, and to take it up again? Could such power be conceded to a child? But to some professed believers He is always a child,—a child not emancipated from a mother's control, still

worshiped as a child, and that most childishly. It is obvious, however, that the modern Romanists can make no handle of these pretended manifestations; for the child and the blood were turned to bread and wine before participation. So the Apostle Paul calls it, after the blessing or consecration (for it was not broken before that), "The Bread which we break." Neither could our author intend, by a literal interpretation of the finger-lith, to contradict his own assertion—that "It is in each man whole."

He must have regarded the matter as a temporary supersedence of the bodily sense by a supernatural manifestation of the spiritual import of the material objects presented to the eye.

For the truth of the narration Ælfric is not responsible. He gives it as he found it in The Lives of the Fathers. In fact there is nothing original in the

whole of the Discourse. The literal as well as the allegorical exposition of everything recorded by Moses concerning the Passover, is substantially found in Bede's Commentary: the application of the subject to the great festival of the Christian church, and the entire argument concerning the nature of that institution, are either literally translated or liberally paraphrased from the Latin of Ratramnus.

This author was a contemporary of Paschasius, the first propounder, and apparently the original deviser of the fanciful or poetical interpretation of our Saviour's words, which was adopted by some pedants of the ecclesiastical court, and by their influence forced upon the consciences of the christian community\*.

<sup>\*</sup> Two centuries later, poor Berengarius was hunted down by a rival schoolmaster, Lanfranc, the future Archbishop of Canterbury, whose influence, directly or indirectly exerted to suppress

The author expresses his apprehension of its being taken for a poetic fiction, in a letter to his friend Placidus. The "bane and antidote" were produced about the middle of the ninth century.

For further information respecting these authors the reader is referred to the Bampton Lecture of Mr. Soames, and to the following publication, "Bertram or Ratram concerning the Body and Blood of the Lord, &c. Second edition, &c. London, 1688." Rabanus\* Maurus, archbishop of Mentz, had written upon the same subject several years earlier, in the time of Charlemagne or his immediate successor. In a word,

the opinions, writings, and very name of our homilist, is, with great probability, supposed to have produced that obscurity which has so long brooded over Ælfric's personal identity. See the Regular Dissection, passim; also Ratramnus, 1688, Dissertation prefixed.

\* Properly Hrabanus; so the Old German hraban, now rabe; A.-S. hræfn, now raven.

the pure Apostolic doctrine which Ratramn, with great clearness and eloquence, demonstrates from the sacred writings, and from Hieronymus, Ambrosius, Augustinus, Isidorus, &c., was not left without a witness in any age. Can we suppose that the learned men, whose opinions have been put on record, were the only persons who entertained similar opinions? Or who can ascertain the time in which some "seven thousand" true worshipers might not be found within the bounds of Christendom? The edition of "Ratram," 1688, though very inaccurately printed, is a work of merit, and might be found worthy of a corrected reprint at the present day.

The Certificate, which follows the Latin extract from the epistle to Wulfstan in the original edition, is placed immediately before the Sermon, as in L'Isle's publication.

The first thirty-six pages of this edition, Saxon and English, were in type before the editor had any charge or even knowledge of the undertaking. He had read more than once or twice the homily and translation as given by L'Isle, and had marked many things in both which required correction. This was rather a difficult task at that stage, as both the publisher and I were anxious to avoid, as far as possible, whatever might tend to enhance the price of the book. Such improvements as could be made by contrivance and economy of space were introduced; such as would have greatly disturbed the pages or paragraphs, reserved for a few notes. The Ælfric Society had not advanced so far as to include our homily, when the text was to be determined. Having only a short time before arrived in London, I had to learn what resources were at hand, and

soon found in the British Museum some materials to work upon. The text, as printed by Wheloc in the Notes to Alfred's Bede, furnished some good readings, and further aid was obtained from a MS. Cott. Faustina A. IX., which, it was interesting to discover, had been collated—not for Parker's edition—but with it, and with both impressions of it; for the twofold numbering of the folios is regularly marked on the margin of the MS., and the catch-words underlined. To this MS. we owe the reading gebende, p. 9, for gereorde, which has just occurred in a different sense, p. 2, and occurs again in the sense here intended; but another reason for the preference is the importance attached to this use of gebeode by Grimm, in relation to the name Deutsch\*. It occurs in other homilies of Ælfric also, in the same sense.

<sup>\*</sup> Deutsche Grammatik, 3rd ed. Einleitung.

In presenting an antidote to the ignorant corruption of Judges ix. 53, as well as to the half-learned correction in some late editions, "all-to brake," I had been anticipated by our learned printer Mr. Richard Taylor, in Notes to Boucher's Glossarv. See under ALL-To, and note to our page 27. Since going to press I have had the pleasure of seeing the same explanation in an excellent little work, Se Gefylsta, by the Rev. W. Barnes. All the old editions, those of Oxford, Cambridge, and of the British and Foreign Bible Society, retain the original reading of the translators—" all to brake;" those of Edinburgh,-Brown's, and Scott's, with Commentaries-" all to break,"-most erroneously.

The Offices were copied, without the translation, from Hickes' edition of 1705\*, and afterwards collated with the

<sup>\*</sup> Letters which passed between Dr. Hickes and a Popish priest, &c. Appendix. (Translation by Mr. Elstob, as the Doctor informs us.)

transcript of the famous "Book of Worcester," made by Edmund Gibson, afterwards Bishop of London, MSS. Harl. 441. (The Book of Exeter, by J. Retchford, is ibid. 438.) Gibson's transcript, executed for Dr. Hickes in 1688, coincides so exactly with the extracts printed in the little book 120 years before, that we may rely upon its accuracy as implicitly as upon the [now] Bodleian Codex Jun. 121, which was in Parker's possession at the time of printing. They agree to a letter even in the readings which I consider erroneous, and have corrected from the Book of Exeter (H. 438), or by obvious conjecture. In the Offices also some manifest errors have been corrected, as rynnum, p. 177; sanat, MS. for replet, p. 173, l. 6-the scribe having cast his eye upon the preceding paragraph.

In the arrangement of the metrical portion I have departed from the MS. and from the edition of Hickes and El-

stob. The translation is new throughout, as literal as seemed consistent with perspicuity, and none of it *versified* (Regular Dissection, p. 194, l. 7, and 195, Note).

The three metrical prayers have been added on my recommendation. They are noticed by Hickes in his Grammar, and by Conybeare; and were by Junius characterized "genium stylumque Cædmonis probe referentes," and appended to his Cædmon; but not very accurately printed, and three whole lines omitted; so that this may be considered the first complete edition. For simplicity of style and unaffected fervour of devotion, they cannot fail to recommend themselves to every reader of the original Saxon.

To this account of the matter contained in our little volume, little needs to be added respecting the manner in which it is got up. The publisher has

evinced his intention of making it a good and handsome-looking book, and the printers have taken the utmost pains to have everything as correct, neat, and well-arranged as possible. To any one who has the least experience in these matters, it will not be surprising if I should have to apologise for one or two instances of discrepancy between the plan and the execution. It was not intended to produce a fac-simile of the original edition as printed by J. Day, but to exhibit the text and the old translation in a correct form. Such alterations as could conveniently be made at the stage in which I became connected with the work, were introduced in their proper places; others that seemed necessary were reserved for future notice. From the number and variety of corrections, some that had been marked for insertion escaped at the time, but are taken up in the Notes. Azurzmur, which occurs a hundred times in MSS. as well as in printed books (see Smith's Bede, b. ii. passim), should have had the benefit of our Cottonian MS. as augurzmur.

In the Notes, G. (Guild) should have been F. (Foxe); and some abbreviations are not explained, as S. or Sax. for Saxon, A.-S. Anglo-Saxon (speech of the combined Ængle and Seaxe), Sc. Scots, acc. accusative, and a few more of no great difficulty. But, for economy of space and arrangement of the folios to suit more important matter, several illustrations from Bede, &c. were omitted. To the note on "christened" I had added—A heathen child baptized! This never was done, never can be done, by the rule and practice of any Christian church. The recipient of baptism must be a Christian—by profession if an adult, by representation (or proxy) if a child. The Philippian believed and was

baptized, and in virtue of their Christian representative "all his house." The Ethiopian professed his faith in almost the very words of Peter, for he had been christened in his chariot, before Philip descended with him to the baptismal water. Bede, as translated by king Alfred, informs us that "Edwyn, king of the Northumbrians, when he was christened built a wooden church; but, after he was baptized, by the direction of bishop Paulinus built another of stone."

As christening has been ignorantly or superstitiously confounded with baptism, so another preparatory observance, "wedding," pledging or affiancing (see pages 24, 25, 2nd paragraphs), has usurped the place of marriage, to which it only gives a title. And there are many examples of similar abuse in our speech. What is "uproar"? Some of our best authorities employ the term in translating hpeam, clamour, and a word

nearly synonymous, cynm, as if it took its meaning from "roar;" which in reality is the ablaut-form of "rear," but now restricted to a secondary sense, raised or elevated sound. For the original, scriptural, and only rational meaning of "uproar," compare German aufruhr (the same word\*), and the Greek noun stasis, translated by three different synonyms, in Mark, xiv. 2, xv. 7; Luke, xxiii. 19, and Acts, xix. 40, uprore, insurrection, sedition, uprore (Ed. Lond. 1734). In the last it was not the shouting, "Great is Diana of the Ephesians," that constituted the offence; but the assembling in a tumultuous manner without the authority of the magistrates. Any uprising against the government, however quietly it may be organized or conducted, is an UPROAR.

EBEN<sup>R</sup>. THOMSON.

London, June 18, 1849.

<sup>\*</sup> See German-English Analogies, p. 22, c. 1.

The Saxon Caracters or letters, that be moste straunge, be here knowen by other common Caracters set after them.

$\mathbf{X}$ A	L G z g	Ttt
ΓС	рн	Ð p TH ð p th
D 8 d	Iıi	1 W p w
€Ее	m M	7 & and
Frf	Rpr	b pæc
,	8 Śrs	, ,

N.B. In Latin j is et, as jc. &c., i. e. et cetera.

One pricke signifieth an imperfect point, this figure; (which is lyke the Greeke interrogative) a full pointe, which in some other olde Saxon bookes, is expressed with three prickes, set in triangle wyse thus:

Imprinted, &c.

Cum Privilegio Regiæ

Maiestatis.

# A TESTIMOnie of

ANTIQUITIE, shewing the aunci-

ent fayth in the Church of

England touching the facrament of the body and bloude of the Lord here publikely preached, and also receaued in the Saxons tyme, aboue 600. yeares agoe.

Ieremie. 6.

Goe into the streetes, and inquyre for the olde way: and if it be the good and ryght way, then goe therin, that ye maye finde rest for your soules. But they say: we will not walke therein.

Imprinted at London

by Iohn Day, dwelling ouer Aldersgate beneath S. Martyns.



# THE PREFACE

TO

### THE CHRISTIAN READER.

REAT contention hath nowe been of longe tyme about the moste comfortable sacrament of the body & bloud of Christ our Sauiour: in

the inquisition and determination wherof many be charged and condemned of heresye, and reproued as bringers vp of new doctryne, not knowen of olde in the church before Berengarius tyme, who taught in Fraunce, in the daies when William the Norman was by conqueste kyng of England, and Hildebrande otherwyse called Gregorius the seuenth, was pope of Rome: But that thou mayest knowe (good christian reader) how this is aduouched more boldly then truely, in especiall of some certayne men which be more ready to maintaine their old iudgement,

abbot translated into Englishe. In which wordes truelye here is also declared who was the translatour, to witte, one Ælfricke. And so hee doth confesse of hym self in the preface of his Saxon grammer, where he doth moreouer geue vs to vnderstand the number of the Sermons that he translated thus.

Ic Ælppic polse dar litlan boc apendan to engligeum zepeopde of dam rtær-cpærte de if zehaten zpammatica. rýppan ic tpa bec apende on hund eahtatizum rpellum;

I Ælfricke was desirous to turne into our Englishe tounge from the arte of letters called grammer thys little booke, after that I had translated the two bookes in fourescore Sermons. But how soeuer it be nowe manifest enoughe by thys aboue declared, how that these Sermons were translated: I thinke notwithstanding, that there will hardlye be found of them any Lattyne bookes, being (I feare me) vtterlye peryshed & nade out of the waye since the conquest by some which coulde not well broke thys doctrine. And that such hath bene the dealing of some partiall readers, may partlye hereof appeare. There is yet a very auncient boke of Cannons of Worceter librarye, and is for the most parte

all in Lattyne, but yet intermyngled in certayne places, euen thre or foure leaues together with the olde Saxon tounge: and one place of this booke handleth thys matter of the sacrament: but a fewe lynes, wherin dyd consiste the chiefe poynt of the controuersie, be raced out by some reader: yet consider how the corruption of hym, whosoeuer he was, is bewrayed. Thys part of the Lattyne booke was taken out of ij. epistles of Ælfricke before named, & were written of hym aswell in the Saxon tounge, as the Lattyne. The Saxon epistles be yet wholie to be had in the librarye of the same church, written all in Saxon, and is intituled, a boke of Cannons, and shrift booke. But in the Church of Exeter, these epistles be seene both in the Saxon tounge, and also in the Lattyne. By the which it shall be easie for any to restore agayne, not onely the sense of the place raced in Worceter booke, but also the very same Lattyn wordes. And the words of these two epistles, so much as concerne the sacramentall bread & wyne, we here set immediative after the Sermon: fyrst in Saxon, then the words of the second epistle we set also in Lattyne: delivering them most faythfully as they are to be seene in the bookes from whence they are taken. And as touching the Saxon

writings, they be set out in such forme of letters, and darke speech, as was vsed, when they were written: translated also for our better vnderstanding, into our common and vsuall Englishe speech. But nowe it remayneth we do make knowen who thys Ælfricke was, whom we here speake of, in what age he liued, and in what estimation. He was truely brought vp in the scholes of Æthelwolde byshop of Winchester, Æthelwolde I meane the elder, and greate saincte of Winchester church: So canonised because in the dayes of Edgar kyng of England, he conspyred with Dunstane Archbyshop of Canterburie, & Oswalde bishop of Worceter, to expell out of the Cathedrall churches, through out all England, the marved priestes, which then were in those churches the olde dwellers, as wryteth Ranulphus Cestrencis in hys pollicronicon, and to set vp of newe the religion or rather superstition & hipocrisie of monkes, after that the same had been a longe tyme, by the iuste iudgement of God, vtterlye abolished, the Danes spoyling them, & cruelly burning them vp in there houses, as is at large, and plentifullye confessed in the historyes of their owne churches. For thys newe rearing vp of monkerie is Æthelwolde called in moste olde historyes, pater mo-

nachorum, the father of monkes. Vnder thys Æthelwolde was Ælfricke traded vp in learning, as he witnesseth of him selfe in the Lattyne preface of his Saxon grammer, where speaking of hys interpretation of Lattyne wordes he wryteth thus. Scio multis modis verba posse interpretari, sed ego simplicem interpretacionem sequor, fastidium vitandi causa. Si alicui tamen displicuerit nostra interpretatio, dicat quomodo vult. Nos contenti sumus sicut didicimus in scholis venerabilis præsulis Æthelwoldi qui multos ad bonum imbuit. I know that wordes may be expounded divers waies, but for to avoyde lothsomnes I doe followe the plaine interpretation. Which if any shall myslike, he may do as he thinketh best: but we are content to speake, as we have learned in the scholes of the moste worthye byshop Æthelwolde, who hath bene a good instructour to many, or who hath brought vp many to good. This he wryteth of hym selfe. So vpon thys his education in the scholes of Æthelwolde he became afterward to be an earnest louer and a great setter forwarde of monkerve, and therefore no lesse busic writer and speaker agaynst the matrimonye of priestes in hys tyme. For which respecte he was afterwarde so regarded, that he was made by Oswalde

byshop of Worceter (as reporteth John Capgraue) the first abbot of S. Albons newlye restored, & replenished with monkes, and was also made abbot of Malmesburve by kyng Edgar, (as reporteth William of Malmesburye) in the lyfe of Aldelmus. And truly he calleth him selfe abbot in diners of his epistles, although he neuer named of what place, as in that he wryteth Egneshamensibus fratribus, de consuetudine monachorum; To the monkes of Egnesham, of the order and manner of monkes; and in this he wryteth here to Wulfstane Archbyshop of Yorke; and in an other agaynst priestes matrimonye sent to one Sygeferth, with whom was an anker abyding, which defended the mariage of pristes, affyrming it to be lawful. The epistle beginneth thus in the Saxon tonge.

Elfpic abb. zpet Sizereph freendlice; We if zeræb h du ræbert beo me h ic open tæhte on Enzlircen zeppiten. Open eopen ancop æt ham mis eop tæhh, fophan de he fputelice ræzh h hit fie alefs. H mæffe ppeoftaf pel motan pirizen, and min zeppiten pihopeheh dýren.

That is, Elfricke abbot doth send frendlye salutation to Sigeferth. It is tolde me that I teach otherwyse in my English writynges, then doth

thy anker teach, which is at home with thee. For he sayth playnly that it is a lawfull thing for a priest to marye, and my wrytynges doth speake agavnst thys, &c. Thus aswell in hys owne epistles, as in all other bookes of Sermons in the Saxon tounge, that I have sene, I finde him alwaies called abbot, and onely so called. Howbeit, John Capgraue who gathered together into one volume, the liues of English sainctes, writeth in the life of Oswalde, that Ælfricke was laste of all aduaunced to the Archbishops see of Canterburie. In alijs inquit Angliæ partibus insignes ecclesias ob præfixam causam clericis euacuauit, et eas viris monasticæ institutionis sublimauit: quorum hæc nomina sunt: Ecclesia S. Albani, S. Ætheldredæ virginis in Eli et ea quæ apud Beamfledam constituta honorabilis habebatur. Instituit enim in ecclesia S. Albani Ælfricum abbatem, qui ad Archiepiscopatum Cantuariensem postea sublimatus fuit. In other partes of Englande Oswald auoyded out of the most notable churches the clarkes, & aduaunced the same places with men of the order of monkes, whose names be these: S. Albons, the church of the virgin S. Ætheldrede in Ely, and that which is at Beamfleot reputed very famous. He dyd appovnte abbot in S. Albons Ælfricke, who was

afterward promoted to the Archbyshopricke of Canterburye. Truely thys Ælfricke we here speake of, was equall in tyme to\* Elfricke Archbyshop of Canterbury, as may certainly appeare to him that will well consider, when Wulfstane Archbishop of Yorke, and Wulfsine byshop of Scyrburne liued, vnto whom Ælfricke wryteth the Saxon epistles, from which the wordes concerning the Sacrament hereafter following be taken a. And the certaintye of thys consideration, may well be had out of William Malmesburye De Pontificibus, & out of the subscription of bishops, to the grauntes, letters patentes, and charters of Æthelredet, who raigned king of England at this time. Howbeit whether this Ælfricke, & Ælfricke Archb. of Canterbury was but one, & the same man, I leaue it to other mens judgement further to consider: for that writing here to Wulfstane, he nameth him selfe but abbot, & yet Ælfricke Archb. of Canterbury, was promoted to that his archb. stole vj. yeres before that Wulfstane was made Archbishop of Yorke<sup>a</sup>, as is declared most manifestly in the his-

a Compare Introduction, pp. iv, v, vi. - ED.

<sup>\*</sup> Who dyd put out secular priestes out of the church of Canterbury, as the storye of that house sheweth. † These charters are to be seene.

torves of Symeon of Durham, Roger Houeden, the historie of Rochester, Flores Hystoriarum, Thomas Stubbes in hys historie of the Archbishops of Yorke, and in all other moste auncient histories, aswell written in the olde Saxon tounge, as in Lattyne: Moreover in many deedes and writynges of giftes, made by kyng Æthelrede, when Ælfricke subscribeth as Archbyshop of Canterburye, then in them is one Aldulphus, Wulfstanes predecessour, named Archbyshop of Yorke, and Wulfstane him self subscribeth but as an inferiour byshop. But be it, that this Ælfricke was onely abbot, and not Archbishop of Canterburye, yet this is also most true, that beside the prayse of great learning, & of being a most eloquent interpreter (for which William of Malmesburye doth greatly commend him), he was also of such credite and estimation to the lyking of that age in which he liued, that all his writinges, and chiefly these his epistles, were then thought to contayne sound doctrine: and the byshops them selues did judge them full of ryghte good counsaile, preceptes, and rules to gouerne therby their clergie: and therefore dyd most earnestly request to haue these epistles sent vnto them, as doe well appeare by ij. shorte Lattyne

epistles, set before the Saxon epistles wherof the one is sent to Wulfsine byshop of Scyrburne, the other to Wulfstane Archbyshop of Yorke. And after this also byshops of other churches amonge other cannons that they collected out of generall and perticular councells, out of the bookes of Gildas, out of the pœnitentialls of Theodorus, Archbyshop of Canterburye, out of the extractes of Egberhtus the iiij. Archbishop of Yorke from Paulinus: out of the epistles of Alcuinus teacher to Charles the great, and to conclude, out of the writinges of the fathers of the primative church: among other Cannons I saye, they collected together for the better orderyng of their churches, they doe place amonge them also these two epistles of Ælfricke, as is to be seene in ij. bokes of Cannons of Worceter librarye: whereof the one is all in the olde Saxon tounge, and there these epistles of Ælfricke be in the same tounge: the other is for the most parte all in Lattyne, and is intituled Admonitio spiritualis doctrinæ, where these epistles be in the Lattvne tounge, and be ioyned together for an exhortation to be made of the byshop to his clergie. There is also a like booke of Cannons of Exeter church, where these two epistles in Lattyne be

appoynted in stede of two sermons to bee preached, Ad clericos et presbyteros, to the clerkes and priestes; and the epistles bee also in the same boke in the Saxon tonge. And thys booke was geuen to Sainct Peters Church in Exeter by Leofricke the first and most famous bishop of that church, as in hys owne recorde and graunt of all such landes, bokes, and other thinges he gaue vnto the church, it is thus expressed in the Saxon tounge:

Depe prucelap on differe bec howe Leoffic b. hæfd zedon into fancti Petref minftre on Exanceaftre dæn hif bifceop-fol if. Hif he hæfd zeinnod hæn zeutod fær dunh Godef fultume. Jc. donne if feo onchapennif de he hæfd zod mid zechapen J fanctum Petrum into dam halgan mynftre on cynclicum madmum. Hif he hæfd piden inngedon. ii. ful mæffe-bec. J. ii. fulfang-bec. J. ii. piftel-bec. J. ii. fulfang-bec. J. ii. piftel-bec. J. ii. piftel-tenar. J fe dpiddan fra man fingd on pome. J. ii. ýmnenar. J. i. deoppund bletfung-boc. J. iii. oþen. J þeof englift Chiftef boc. J. ii. rumen pæðing-boc. J. ii. pinten pæðing-boc.

J pezula canonicopum. J maprýpolozium. J.1. canon on leben J pepipe-boc on englipe. &c.

Here is shewed in thys booke or charter, what Leofricke bishop hath geuen into Saint Peters mynster at Exeter, where his bishops seate is, that is, that he hath gotte in agayne through Gods helpe, what soeuer was taken out: and so forth, first shewing what landes of such as was taken from the church he recouered agayne, partlye by his earnest complaynte, and sute made for the same, partlye by his geuyng of rewardes. Nexte making also report what landes with other treasure of his owne he gaue of newe to the place: he commeth at laste to the rehearsall of hys bookes, whereof the last here named a

Canon on Lesen J repire-boc on Englise. that is, a Cannon boke in Lattyne, and shryfte boke in Englishe, is the boke we speake of, and hath in it the Lattyne and Saxon epistles of Elfricke. Thus as this boke of Exeter church hath thys good euidence by which it is shewed, that Leofrike was the geuer therof: euen so the boke of Cannons of Worceter church, written all in Saxon, hath in it most certayne testimonie

that the writer therof was the publike scribe of the church whose name was Wulfgeat. For thus is it recorded therin euen with the same hande of the Scribe wherin all the booke is written:

Me repippit pultzeatur repipton pizonnenrir; Ona obrecho pho ipriur neuir cormi ratonem; Et qui me repippit rempen rit rælix.

Wulfgeat the scribe of Worceter churche dyd write me. Pray I besech you for hys transgressions the Creator of the worlde. And God graunt that he be alwaies happy that writ me. The other boke of Cannons of Worceter librarye, which I have savd is for the more part in Lattyne, and is intituled Admonitio spiritualis doctrinæ, is written in so olde a hand, as is that of Exeter church, and seemeth to be possessed of Wulfstane, who was bishop of Worceter in the dayes of William the Conquerour. And that he shoulde be the possessor of this boke I doe thus affyrme. When in his dayes Lanfranke made first this lawe of Priests in the councell he helde at Winchester, in the yeare of our Lorde 1076. Decretum est, vt nullus canonicus vxorem habeat: sacerdotum vero in castellis, vel in vicis habitantium habentes vxores non cogantur, vt dimittant: non habentes, interdicantur, vt habeant. Et deinceps caueant episcopi, vt sacerdotes, vel diaconos non præsumant ordinare, nisi prius profiteantur vt vxores non habeant. That is, It is decreed that no chanon have a wife. But of priestes, such as haue wives, dwelling in castels and villages, let them not be compelled to put awaye their wives: but suche priestes as haue no wives, forbid them to haue. And let byshops take heede that they presume not to ordaine priestes or deacons vnlesse they doe first professe to haue no wives. Now albeit thys and many other councels held from tyme to tyme, by the space more then of an hundreth yeares after this did litle auaile, but that the priestes did both marrye, and still kepe their wives, because as wryteth Gerardus Archbyshop of Yorke to Anselme: Cum ad ordines aliquos inuito. dura ceruice renituntur ne in ordinando castitatem profiteantur: When I call any to orders. they resiste with a stiffe necke, that they doe not in taking order professe chastitie. Or as is reported in the Saxon storye of Peterborowe church, speaking of the councells of Anselme, of Iohn of Cremona, and of William Archbyshop of Canterburye.

Ne popreos nohe ealle pa boslacer.

All these decrees auailed nothing.

Ealle heolbon hepe piper be der cininger lear, rpa rpa hi ean bibon.

They all kept their wives still by the kinges leaue, as they did before: Yet it came to passe vpon thys decree of Lanfranke, that the forme of wordes wherin the priestes should vowe chastitie, was nowe fyrst put into some bishops\* pontificall. Ego frater N. promitto Deo, omnibusque Sanctis eius castitatem corporis mei secundum canonum decreta, et secundum ordinem milii imponendum seruare domino præsule N. præsente. And as the wordes were thus put into some pontifical in a generall speaking as the manner is: So in the beginning of thys boke we here speake of, wherin be Ælfrickes epistles, be the selfe same wordes of profession written in the same olde hand as is the rest of the boke, and addeth also there the speciall name of Wulfstane byshop (who was present at

<sup>\*</sup> No such demaunde of this profession in any Englyshe pontificall before this tyme.

this councell of Lanfrancke, and vnto whom it dyd fyrst appertayne to exacte of priestes in the diocesse of Worceter this profession). wordes be these: Ego frater N. promitto Deo omnibusque sanctis eius castitatem corporis mei secundum canonum decreta, et secundum ordinem mihi imponendum domino præsule Wulfstano præsente; I brother N. doe promyse to God and all hys sainctes chastitie of my bodye, according to the decrees of Cannons, and accordyng to the order to be put vpon me before Wulfstane byshop. By this I doe affirme, that this boke dyd belong to Wulfstane byshop of Worceter, and so by him was afterward geuen to the librarye of that Church, where it now remayneth. Wherefore of this now declared: first touching the sermon spoken of in the beginning, whereof, as of many other conteyned in ij. bokes, Ælfricke was but the translator, and therfore were bokes of sermons before hys time: nexte touching the publike receauing of the epistles of Ælfricke, wherin I saye is denied the bodely presence: and also by the infarcing afterward of these epistles by byshops into their bokes of Cannons in stede of exhortations to be vsed vnto their clergye: it is not hard to know, not only so much what Ælfricks judgement was in thys con-

trouersie, but also, that more is, what was the common receased doctrine herein of the whole church of England, as wel when Ælfricke hym selfe lyued, as before hys tyme, and also after his time, euen from him to the conquest. But what was the condition and state of the church, when Ælfricke him self lived? In deede to confesse the truth, it was in diuers pointes of Religion full of blindnes and ignoraunce; full of childysh seruitude to ceremonies, as it was longe before and after: and to much geuen to the loue of monkerye, which now at this tyme vnmeasurablye tooke roote, and grewe excessively. But yet to speake what the aduersaryes of the truth haue judged of thys time, it is most certayne, that there is no age of the church of England, which they have more reverenced, and thought more holy than thys. For of what age haue they canonized vnto vs more sainctes and to their lyking more notable? First, Odo Archbyshop of Canterburye, who dyed in the beginning of king Edgars reigne. Then king Edgar hym selfe, by whom Ælfricke was made abbot of Malmesburve. Then Edward called the Martyr, kyng Edgars bastard sonne. Then Editha kyng Edgars bastarde daughter. Also Dunstane archbyshop of Canterbury, of whom Ælfricke

was greatly estemed. Æthelwold byshop of Winchester, vnder whom Ælfricke had his first bringing vp. Oswald byshop of Worceter, and after Archbyshop of Yorke, who made Ælfricke abbot of S. Albons. Wulfsine bishop of Scyrburne, vnto whom Ælfricke wryteth the first of the epistles we here speake of. a nunne of Romesey, and Wulhilda Abbesse of Barkyng, lyued in the dayes of king Edgar. And laste of all Wlfritha K. Edgars concubyne. All these I say with some other more, be canonized for sainctes of this age in which Ælfricke him selfe liued in great fame and credite. Also Leofricke and Wulfsine [? Wulfstane], whom we haue shewed to haue been the geners of those Cannon bookes wherin be seene Ælfrickes epistles, be reuerenced for moste holy men and saintes of their churches. And these ij. liued byshops in the comming in of the Conquerour. Thus doe some men now a dayes not onely dissent in doctrine from their owne church, but also from that age of their churche whiche they haue thought moste holy, and judged a most excellent patterne to be followed. Wherfore what may we nowe thinke of that great consent, wherof the Romanistes haue long made vaunte? to witte, their doctrine to have continued many

hundred yeares as it were lincked together with a continuall chaine, whereof hath beene no breche at any time. Truely this their so great affirmation hath vttered vnto vs no truth, as good christian reader, thou mayest well judge by dulye weighing of this which hath beene spoken, and by the reading also of that which here followeth; wherunto I now leave thee. Trusting that after thou hast well weighed this matter of such manner of the being of Christes body in the sacrament, as sheweth this testimonye, no yntruth or dishonor shall neede to be attributed to Christes louing wordes pronounced at his laste supper among his apostles: no derogation to his most sacred institution: no diminishing of any comfort to christen mens soules in the vse of his reuerend sacrament: but all thinges to stand right vp moste agreablie both to the veritie of Christes infallible wordes, and to the right nature, congruence, and efficacie of so holy a sacrament, and finallye most comfortable to the

conscience of man, for his spirituall vniting and incorporation with Christes blessed body and bloud to immortalitie, and for the sure gadge of his resurrection.

AMEN.

AS the writynges of the fathers even of the first age of the Churche bee not thought on all partes so perfect, that whatsoeuer thyng hath been of them spoken ought to be receased without all exception (which honour trulye them selues both knewe and also have confessed to be onely due to the most holy and tryed word of God:) So in this Sermon here published some thynges be spoken not consonant to sounde doctrine: but rather to such corruption of greate ignoraunce & superstition, as hath taken roote in the church of long time, being ouermuch cumbred with monckery. As where it speaketh of the masse to be profitable to the quicke and dead: of the mixture of water with wyne: and wheras here is also made reporte of ij. vayne miracles, which notwithstanding seeme to haue been infarced, for that they stand in their place vnaptly, and without purpose, and the matter without them, both before & after, doth hange in it selfe together most orderly: with some other suspitious wordes sounding to superstition. But all these things that be thus of some reprehension be as it wer but by the way touched: the full and whole discourse of all the former part of the Sermon, & almost of the whole Sermon is about the vnderstanding of the Sacramentall bread & wine howe it is the bodye and bloude of Christ our Sauiour, by which is reuealed & made knowen, what hath been the common taught doctrine of the church of England on this behalfe many hundreth yeares agoe, contrarye vnto the vnaduised writyng of some nowe a dayes. Nowe that thys foresayd Saxon Homely with the other testimonies before alledged, doe fullye agree to the olde auncient bookes (wherof some bee written in the olde Saxon, and some in the Lattyne) from whence they are taken: these here vnder written vpon diligent perusing, & comparing the same haue found by conference, that they are truely put forth in Print without any adding, or withdrawing any thing for the more faithfull reporting of the same, and therefore for the better credite hereof haue subscribed their names.

Matthewe Archbyshop of Canterburye. Thomas Archbyshop of Yorke. Edmund Byshop of London. Iames Byshop of Durham.
Robert Byshop of Winchester.
William Byshop of Chichester.
Iohn Byshop of Hereford.
Richard Byshop of Elye.
Edwine Byshop of Worceter.
Nicholas Byshop of Lincolne.
Richard Byshop of S. Dauys.
Thomas Byshop of Lichfield and Couentrye\*.
Iohn Byshop of Norwiche.
Iohn Byshop of Carlyll.
Nicholas Bishop of Bangor.

With divers other personages of honour and credite subscribing their names, the recorde wherof remaines in the handes of the moste reverend father Matthewe Archbishop of Canterburye.

\* Iohn in 1st ed., Couentrye and Lichfield in 2nd. The Bishop of London was Grindall,—translated to York in 1570,—to Canterbury in 1576.

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#### CORRIGENDA ET MONENDA.

- P. 65, line 14, for rumener achiricium read rumene rachiricium.
- P. 66, line 17, for to his bloo, J. & L'I., read .... blooe, as in MSS.
- P. 91, line 21, for schoolemaister read scholemaister, as in 1st ed.—the double vowel, introduced by L'Isle here and elsewhere, is no more necessary than in move, prove.
- P. 121, Dpihren Goo, may be equally well, or perhaps better, Dpihren zóo, good Lord: so at p. 181. Compare Dpihren leór, Dema zóo, p. 213.
- P. 134, line 12, read frofre.
- P. 176, Note. Formest is to former exactly as warmest to warmer. See Grimm, D. Gr. iii. 627, and Professor Latham's Elements, under "Comparison of Adjectives."

The omission of the Latin text of Pater Noster and Credo was designed to preserve the continuity of the Saxon paraphrase,—which in Gloria Patri is broken by the insertion of the original words.

## A SERMON

OF

## THE PASCHALL LAMBE,

AND OF THE

OF CHRIST OUR SAVIOUR

WRITTEN IN THE OLDE SAXON TOUNGE BEFORE
THE CONQUEST.

AND APPOYNTED IN THE REIGNE OF THE SAXONS

TO BE SPOKENVNTO THE PEOPLE AT EASTER
BEFORE THEY SHOULDE RECEAUE
THE COMMUNION.

AND NOW

FIRST TRANSLATED INTO OUR COMMON ENGLISHE SPECHE.



Men da leorortan zelome eopirze-ræd ýmbe uper hælender æpirte. hu he on Firum anspeansan Sæze ærten hir Inopunge mihtiglice or beabe apar; Nu pille pe eop zeopenian dunh Gober zire be dam halzan hurle de ze nu to zan rceolon. J zepirrian eopen anδχýτ ýmbe δæpe ζερýnu. æzþep ze ærzen bæne ealban zecýbnýrre. ze ærten bæne nipan. Týlær de æniz tpeonunze eop bepian mæze be þam liplicu zeneonde; Se ælmihtiza God bebead Moyre dam hepetozan on ezypta lande. B he recolde bebeodan Irnahela rolce. B hi namon æt ælcu heophe aner zeaper lamb on dæne nihte de hi rendon or

MEN beloued, it hath bene often sayd vnto you aboute our Sauiours resurrection, how he on this present day after hys suffering, mightely rose from death. Now will we open vnto you through Gods grace, of the holy housell, whicheve should enowe goe vnto, and instructe your vnderstandyng aboute thys mysterie, both after the olde couenaunte, and also after the newe, that no doubting may trouble you about thys liuelyefoode. The almyghtie God badde Moyses his captaine in the land of Ægypt, to commaunde the people of Israell to take for euery familye a lambe of one yeare old, the night they departed out

of the countrey to the land of promise, and to offer the lambe to God, and after to kill it, and to make the signe of the crosse, with the lambes bloud vpon the side postes, and the vpper poste of their dore, and afterward to eate the lambes flesh rosted, and vnleauened bread with wilde lettisse. God said vnto Moyses: Eate of the lambe nothing raw, nor sodden in water, but rosted with fire. Eate the head, the feete, and the inwardes, and let nothing of it be left vntill the morning: if any thing thereof remaine, that shall you burne with fire. Eate it in this wyse. Gyrde your loynes, and do your shoes on your fete, haue your staues in your handes, and eat it in bast. This time is the Lordes passeouer. And ther was slain on that night, in euery house throughout Pharaos raigne, the first borne child: and Gods people of Israell were deliuered from that sodeine death

bam lande to bam behatenan eande. 7 rceoldon & lamb Gode zeogrnian. and rýþþan rniþan. and pýpcan pode tacn on heopa zebýpum. J openplezum mib þær lamber blobe. ezan rýþþan vær lamber rlære zebnæð 7 deonre hlarar mið reldliche lactucan; God cpæb to Moýren. ne ete ze or dam lambe nan binz hpeap. ne on pætene zeroben. ac zebnæb to ryne; Etap & hearob. and ba ret. 7 B innepeande. ne hir nan bing ne belire ob menzen. zir bæn hpæt to lare rý. ronbænneh b. Siczah hit on Sar piran; Bezýndah eopene lendenu. 7 beoh zerceobe habbab eop rtær on hanbe Jetab apolice. Teor tib if Goder ræpeld; And peanh da on dæne nihte orrlegen on ælcum hure zeono eall Phanaoner pice † rnumcennede cild. 7 pær † Goder rolc Irnahel ahned rnam dam rænlican deape. dunh dær lamber oppnunge. 7

hir bloder meancunze; ha cpæh God to Moyren, healdah dirne dæz on eopnû zemynde. I ppeolriah hine mænlice on eopnum cynnenum mid ecum bizencze. I etah deonrne hlar rymle reoran bazar æt hirne ppeolr-tide.

Ærten þiftene bæbe læbbe Gob p Ifnahela folc open da neadan fæ. mið dnium fotum. I adnæncte dænon Phanao. I ealne hif hene famod. de heona ehton. and afedde fýddan p Ifnahela folc feopentiz zeana mið heofonlicu bizleofan. I him fonzeaf pæten of heandum ftan-clude. Op p hi comon to ham behatenan eþele.

Sume dar pace pe habbah zerpahtnod on ohne proper rume pe pyllah nu zeopenian. Hode belimph to dam halzan hurle; Chirtene menn ne moton healdan nu da ealdan æ lichamlicer ac him zedarenah Holi cunnon hpæt heo zart-

through the lambes offring, and his bloudes marking. Then said God vnto Moyses. Keepe this day in your remembraunce, and holde it a greate feast in your kinredes with a perpetuall observation, and eate vnleauened bread alwayes seven dayes at thys feaste.

After thys deede God ledde the people of Israell ouer the redde sea, with dry feete, and drowned therin Pharao, and al his army together, that were pursuing them; and fedde afterward the Israelits fortie yeares with heauenlye foode, and gaue them water out of the hard rocke, vntil they came to the promised land.

Part of this storye we have treated of in an other place, part we shall now declare, to witte, that which belongeth to the holy housell. Christian men may not now kepe the olde lawe bodely, but it behoueth them to know, what it ghostlye signifieth. The innocent lambe which the old Israelites did then kill, had signification after ghostly vnderstanding of Christes suffering, who vngiltie shedde his holy bloude for our redemption. Hereof sing Gods seruauntes at euery masse:

Agnus dei qui tollis peccata mundi miserere nobis.

That is in our speech, Thou lambe of God that takest away the sinnes of the world haue mercy vpon vs.

The Israelites were deliuered from that sodaine death, and from Pharaos bondage by the lambes offringe, which signified Christes suffering: through which we be deliuered from euerlasting death, and from the deuils cruel raigne, if we rightly beleue in the true redemer of the whole world Christ the Sauiour. The lambe was offered in the euening and our Sauiour suffered in the sixt age of thys world. This age

lice tacme; Dæt unjcæphize lamb de je ealda Ijpahel da oppnah, hærde zetacnunze ærten zajtlicum andzýte Chipter dhopunze, je de unjcæphiz pon une alýjednýjje hij halize blod azeat; Be dam jinzah Goder deopaj æt ælcene mæjjan, aznuj dei qui tollij neccata mundi mijenene nobij; ħ ij on unu zeheode, du Goder lamb de æthpetjt middan-eander jýnna zemiltja uj.

pær Ignahela polc peaph ahneb gnam dam pænlican beahe. I gnam Phanaoner heopte dunh dær lamber oppnunge. De hærbe zetachunge Chirter dhopunge. Dunh da pe gind alýrebe gnam dam ecum beahe. I hær nehan beopler anpealde. Zir pe pihtlice zelýrah on done rohan alýrend ealler middan-eander hælend Chirt; hær lamb pær zeoffnod on ærnunge. And une hælend dhopode on dæne rixtan ýlde

diffene populbe; Seo yld if zeteald to ærnunge öirer ateopigenblican mibban eander; Di meancoban mid dær lamber blobe on heona zebýnum and ouenrlezum tau. Bir pode tacen. J pupdon rpa zercilde rnam dam enzle. de acpealde pæpa eziptircha rhumcennedan cilb; And pe recolon meancian une ropepeande hearod. J upne lichaman mid Chirter node tache. \$ pe beon ahnebbe rna roppýnbe. Jonne pe beob zemeancobe æzben ze on ronan hearbe ze on heoptan mid blode dæpe dpihtenlican Spopunze; Đæt Irpahela pole æt der lamber plerc on heona earten-tide ซa ซa hi ahnebbe punbon. 7 pe piczap nu zartlice Chirter lichaman. 7 hir blod Spincap. Sonne pe mid robum zelearan h halize hurel diczah; Done timan hi heoldon him to earten-tibe reoran bazar mib micclum punhmynte

of thys corruptible worlde is reckened vnto the euening. They marked with the lambes bloude vpon the doores, and the vpper postes\* Tau, that is the signe of the crosse, and were so defended from the angell that killed the Ægyptians first borne children. And we't ought to marke our foreheades, and our bodyes with the token of Christes roode, that we may be also deliuered from destruction, when we shall be marked both on forehead, and also in harte with the bloud of our Lordes suffering. Those Israelites eate the lambes fleshe at their Easter time, when they were deliuered, and we receaue ghostlye, Christes bodye, and drinke his bloude, when we receaue with true beliefe the holy housell. The tyme they kepte with

<sup>\*</sup> No such signe commaunded by God in that place of scripture, but it was the bloud that God dyd loke ypon. Exod. 12.

<sup>†</sup> Vnderstand thys as that of S. Paule. Ephe. 2. Christ reconciled both to God in one body through hys crosse.

them as Easter seuen dayes with great worshippe, when they were deliuered from Pharao, and went from that land. So also we Christens kepe Christes resurrection as the time of Easter these vij. dayes, because through hys suffering and rising we be deliuered, and be made cleane by going to this holy housell, as Christ sayth in his gospell: Verely, verely, I saye vnto you, ye haue no life in you except ye eate my flesh, and drinke my bloud. He that eateth my flesh, and drinketh my bloud, abideth in me, and I in him, and hath the euerlasting life, and I shall raise him vp in the laste day. I am the liuely bread, that came down from heaven, not so as your forefathers eate the heauenlye bread in the wildernesse, and afterwarde dyed. He that eateth thys bread, he liueth for euer. He blessed bread before his suffering, and deuided it to his disciples, thus saying:

de hi ahnedde pundon pib Phanao. J or Sam eande rendon. rpa pe eac chirtene menn healdad Chipter æpigt up to earten-tide dar reoran dazar. ronban de pe rint duph hir dpopunge and ænire alýrebe. J pe beob zeclænrobe dunh dær halgan hurel-ganger. rpa rpa Chirt rylr cræb on hir zobrpelle; Sob rob ic eop recze. næbbe ze lip on eop. buton ze eton min rlærc. 7 Spincon min blob; Se de et min plærc. 7 min blod brinch he punap on me and ic on him. and he hærb b ece lig. and ic hine anæne on dam endenextan dæze; Ic eom re liplica hlap de or heoronum artah. na rpa rpa eopene ronb-ræbenar æton done heofonlican hlaf on pertene. and ryphan rpulton; Se de et dirne hlar. he leorap on ecnyrre; De halzobe hlar æn hir phopunge. and tobælde hir Sircipulum dur cpehende. Etah dirne

hlage hie if min lichoma, and dop his on mynum zemynde; Ere he bleesode pin on anum calice, and cpæp; Dpincap ealle of disum, dis is min blod. Hoe bih son manezu azoren on synna sonzyrenysse.

Đa aportoli bỳbon rpa rpa Chirt het p hi halzobon hlar and pin to hurle ert rýþþan on hir zemýnde; Cac rpýlce heona ærten-zenczan and ealle racenbar be Chirter hære halziah hlar J pin to hurle on hir naman mið þæne aportolican bletrunge.

Nu rmeadon zehpilce men oft and zit zelome rmeazah hu re hlar de bih of conne zezeancod and dunh fyner hætan abacen maze beon apend to Chirter lichaman odde h pin he bih of manezum benium appunzen, peophe apend dunh ænizhe bletrunze to Dhihtner blode; Nu recze pe zehpilcum

Eate thys bread, it is my body, and do this in my remembraunce. Also he blessed wyne in a cuppe, and said: Drinke ye all of thys. This is my bloude, that is shedde for many, in forgeuenesse of sinnes.

The Apostles dyd as Christ commaunded, that is, they blessed bread and wine to housell agayne afterward in hys remembraunce. Euen so also their successoures, and all priestes, by Christes commaundement, doe blesse bread and wine to housell in hys name with the Apostolike blessing.

Now seueral men haue often\* searched, and do yet often search, howe bread that is gathered of corne, and through fyers heate baked, may bee turned to Christes body, or how wyne that is pressed out of many grapes is turned through any blessing to the Lordes bloude.

<sup>\*</sup> This was now in question, and so before Beringarius tyme.

Now saye we to suche men, that some thinges be spoken of Christ by \* signification, some by thyng certaine. True thyng is and certaine, that Christ was borne of a maide, and suffred death of his own accorde, and was buried, and on thys daye rose from death. He is sayd bread by signification, and a lambe, and a lyon, and so forth. He is called bread, because he is our life and angells life. He is sayd to be a lambe for his innocencie. A lyon for strength, wherwith he ouercame the strong deuill. But Christ is not so notwithstanding after true nature, neither bread, nor a lambe, nor a Lyon.

Why is then the holy housel called Christs body, or his bloud, if it be not truely that it is called? Truely the bread and the wine which by the masse of the priest be halowed, shewe one thyng

<sup>\*</sup> A necessarye distinction.

mannum. # rume ding rind zecpedene be Chirte dunh zetachunze. rume dunh zepirrum dinze; Soh dinz ir and zepir. B Chirt pær or mædene acenned. J rylr-piller Spopose Seap and pær bebypized. I on dirum bæze or beabe anar; De ir zecpeben hlar dunh zetacnunge. and lamb. 7 leo. and zehu eller; De ir hlar zehazen. rophan de he if upe lif J engla; De if lamb zecpeden pop hir unrcæbbiznýrre; Leo ron dæne renenche. de he orenrpible done renanzan deorol; Ac rpa-deah ærten robum zecýnde. nir Chirt nabon ne hlar ne lamb ne leo;

Dpi if donne p halize hufell zeceeden Chifter lichama obbe his blodgif hie nif soblice p p hie zehaten if; Soblice se hlas and p pin de beob duph sacenda mæstan zehalzode oben dinz

hi æteopiah mennircum andzitum pihutan and open ding hi clypiah pihinnan zelearrullum mobum; pipuzan hi beop zerepene hlar 7 pm æzben ze on hipe ze on rpæcce. ac hi beob roblice ærten pæpe halzunze Cpipter lichama and hir blod dunh zartlice zenýnu; Dæben cild bib zerullod. ac hit ne bpet na hir hip pibutan deah de hit beo pibinnan apend; Dit bib zebnoht rynfull dunh abamer ronzæzebnýre to dam rantpate; Ac hit bib appozen rnam eallum rýnnum piþinnan. Jeah Je hit piþutan hir hip ne apende; Cac rpýlce p halize rant-pæten. de ir zehaten lifer pýlrpning. ir zelic on hipe opnu pætenum. and ir undendeod bhornunge. ac dær halzan zarter miht zenealæch ham bnornizenblicum pætene dunh racenba bletrunge. J hit mæz rýþþan lichaman graple appean rnam eallum rýnnů bunh

without to humayne vnderstanding and an other thing they call within to beleuing mindes. Without they bee sene bread and wine both in figure and in tast: but they be truely after the halowing, Christes body and hys bloude through ghostly mistery. An heathen childe is baptized, yet he altereth not hys shape without though he be chaunged within. He is brought to the font-vat sinfull through Adams disobedience. Howbeit he is washed from all sinne within, though he hath not chaunged his shape without. \*Euen so the holy fonte-water that is called the welspryng of lyfe is lyke in shape to other waters, and is subjecte to corruption, but the holy Ghostes might commeth to the corruptible water through the priestes blessing, and it may after wash the body and soule from all sinne, through ghostly myghte.

<sup>\*</sup> The water in baptisme, and bread and wyne in the Lordes supper, compared.

Beholde nowe wee see two thynges in this one creature. After true nature the water is corruptible water, and after ghostlye misterye, hath healing mighte. So also if wee beholde the holye housell after bodely vnderstanding, then see we that it is a creature corruptible and mutable: if we acknowledge therein ghostly myght, than vnderstand we that lyfe is therin, and that it geueth immortalitie to them that eate it with beliefe.

Muche is betwixte the inuisible myghte of the holye housell, and the visible shape of hys proper nature. It is \* naturally corruptible bread, and corruptible wine: and is by myghte of Gods worde truely Christes bodye, and hys bloude: not so notwithstanding bodely, but ghostly. Much is betwixte the †body Christ suffred in, and the

\* No transubstantiation.

<sup>†</sup> Differences betwixt Christes naturall body, and the Sacrament therof.

zartlice milite; Erne nu pe zereop tpa ding on dirum anum zercearte; Ærten robum zecynde p pæten ir bnormendlic pæta. I ærten zartliche zenynu hærp halpende milite; Spa eac zir pe rceapiap p halize hurel ærten lichamlicu andzite. donne zereo pe p hit ir zerceart bnormendlic I apendedlic; Gir pe da zartlican milite dænon tocnapap. donne undenzite pe p dæn ir lir on. and ronzirh undeadlicnyrre dam de hit mid zelearan þiczap.

Micel if betpux depe ungerependican milite der halgan hurlers and dam gerependican hipe agener gecynder; Dit if on gecynde bhorniendlic hlaps and bhorniendlic pins of if exter milite godcunder popders roblice Chipter lichamas and hip blods na ipa-peah lichamas ac gartlice; Micel if betpux dam lichaman de Chipt on dhopodes

and dam lichaman de to hurle bib zehalzos; Se lichama roblice de Chira on Thopode pær zebonen or Manian plærce mið bloðe 7 mið banum mið relle 7 mis rinum. on mennircu limum. mid zerceadpijne raple zeligrære. 7 hir zartlica lichama de pe hurel hatab ir or manezum connum zezabenob. buton blose J bane. limlear J rapullear. and nip poppi nan ding dæpon to undenstandenne lichamlice. ac ir eall zartlice to undenrtandenne; Spa hpæt rpa on Sam hurle ir Se ur liper espirt ronzifh. p it of gebe zalerau mipte. and unzerepenliche rhemmincze; Fonbi ir b halize hurel zehaten zenýnu. ronban de oben ding if dæhon zeleben. and open ding undengiten; Det & den zerepen ir hærb lichamlic hip. 7 b b pe depon undeprtandab hærb zartlice mihte.

bodye that is halowed to housell. The body truely that Christ suffered in was borne of the \*flesh of Mary, with bloud and with bone, with skinne and with synowes, in humane limmes, with a reasonable soule liuing: and his ghostlye body, whiche we call the housell, is gathered of many cornes: without bloude and bone, without lymme and without soule: and therfore nothing is to be vnderstode therein bodelye, but all is ghostlye to be vnderstode. What soener is in that housell, whiche geueth substaunce of lyfe, that is of the ghostlye might, and inuisible doing. Therfore is the holy housel called a misterye, because there is one thing in it seene, and an other thing vnderstode. That which is ther †sene, hath bodely shape: and that we do there vnderstand, hath ghostlye might.

<sup>\* 1.</sup> Difference.

<sup>\*</sup> Not the body that suf-

Certaynely Christes bodye which suffred death, and rose from death, neuer \*dyeth henceforth: but is eternall and vnpassible. The housell is temporall, not eternall. †Corruptible. and dealed into sondrye partes. Chewed betwene teeth, and sent into the bellye: howbeit neuerthelesse after ghostlye myght, it is all in euery part. Manye receaue the holye body: and yet notwithstandyng, it is so all in euerye parte after ghostly mystery. Though to some man fall a lesse deale, yet is there no more myghte notwithstandyng in the more parte, then in the lesse: because it is all in each man after the invisible myght.

Thys misterye is a pledge and a figure: Christes bodye is truth itselfe. Thys pledge we doe keepe mistically, vntill that we be come to the truth itselfe: and then is this pledge ended.

<sup>\* 3.</sup> Difference.

<sup>† 4.</sup> Difference.

<sup>‡ 5.</sup> Difference.

Pitoblice Chipter lichama de deap Snopobe. and or beabe anar. ne rpylz nærne heonon ronb. ac ir ece and unpnopienblic; pæz hurel ir hpilpenblic na ece; Bnormenblic. 7 bib raicc-mælum tobæleb; Betrux tobum tocopen. and into Sam buce arend. ac hit bib Seah hpæbene ærzen zarzliche mihre on ælcum bæle eall; Maneza unbenrob done halzan lichaman and he bib rpa deah on ælcum dæle eall ærzen zarzlicne zenýnu; Đeah rume menn zerceote lærre bæl. ne biþ rpa-deah na mane miht on dam manan dæle donne on dam lærran. ron dan de hit bib on ælcum menn angund ærten dæne unzerepenlican mihze.

peor zepýnu ij pebb anb hip; Chipter lichama ir roþrærtnýry; Dir pebb pe healbah zepýnelice oh ji pe becumon to dæne roþrærtnýre anb honne bih hir pebb zeendob; Sohlice hit if fpa fpa pe æp cpæbon Chifter lichama. and hif blod. na lichamlice ac zartlice; Ne fceole ze fmeazan hu hit zebon fy. ac healban on eoppum zeleafan h hit fpa zebon fy;

Pe næbab on bæne bec. de ir zehaten uitar pathum. \$ tpezen munecar abæbon æt Gobe rume rputelunge be ba halzan hurle, and ærzen bæne bene zertobon him mærran; Da zerapon hi liczan an cilo on pam peopode de re mærre preortæt mærrobe. and Gober enzel rood mid handrexe andbidiende ob & re preort & hurel tobnæc; ba tolypode re enzel & cilo on dam dirce. and hip blob into dam calice ageat; Ert da da hi to dam hurle eodon. da peans hit apens to hlare. and to pine. and hi hit dyzedon. Gode dancizende dæne rputelunge; Eac re halga Gnezoniur abæð æt Chirte. B he æteopede Truelye it is so as we before haue said Christes bodye, and hys bloude: not bodelye, but ghostlye. And ye shoulde not searche how it is done, but hold it in your beliefe that it is so done.

We read in the booke which is called vitas patrum, that two\* Monkes desired of God some demonstration touchyng the holy housell, and after as they stoode to heare masse, they sawe a childe lying on the alter, where the priest sayd masse, and Gods Aungell stoode with a sworde, and abode lookyng vntill the priest brake the housell. Then the angell deuided that childe vpon the dyshe, and shedde his bloud into the chalice. After, when they did go to the housell, then was it turned to bread and wine, and they dyd eate it geuing God thankes for the shewing. Also S. Gregory desired of Christ, that he would shew to a certain woman

<sup>\*</sup> These tales seme to be infarced.

doubting about his mysterye some great affyrmation. She went to housell with doubting minde, and Gregorye forthwith obtained of God, that to them both was shewed that part of the housell which the woman should receaue, as if there lay in the dish a ioynte of a finger al bebloded: and so the womans doubting was then forthwith healed.

Let vs now heare the apostles wordes about this misterye. Paule the apostle speaketh of the old Israelites, thus writing in his epistle to faithfull men. All our forefathers were baptised in the cloud, and in the sea: and all they ate the same ghostlye meate, and dranke the same ghostly drinke. They dranke truly of the stone that followed them, and that stone was Christ. Neither was the \*stone then from whiche the water

<sup>\*</sup> Note this exposition, which is now a dayes thought new.

and tryingendum pipe embe his zenynu micele sepunze; Deo eode to husle mid tryingendum mode. I Grezopius bezeat æt Gode dærpihte. I him bam pearly æteoped seo snæd dær husles de heo diczan sceolde. spylce hær læze on ham disce anes singres lik eall beblodzod. I dær piper treonunz pearly da zenihtlæced.

Vton nu zehýpan dær aportoler popo embe dar zepýnu; Paulur je aportol cpæb be dam ealdan polce Irpahel dur ppitende on hir piptole to zelearfullů mannum; Calle upe poph-rædepar pæpon zefullude on polcne and on jæ and ealle hi æton done ýlcan zarthcan mete and ealle hi bpuncon done ýlcan zarthcan darthcan dpenc; Di dpuncon roblice of ærteppilizendan jtane. I je jtan pær Chipt; Nær je jtan de þ pætep þa of fleop lichamlice Chipt ac he ze-

tacnobe Chipt. Se clypobe bur to eallu zeleaffullu mannu. Jpa hpam ppa Synte cume to me J bhince; And of hir innobe fleoph liflic pæten; bir he ræbe be Sam halgan garte Se Sa unbenfengon. Se on hine zelyfbon.

Se aportol Paulur cpæþ. Þ Þ Irpahela polc æte Sone ýlcan zartlican mete. and dpunce Sone ilcan zartlican dpenc. pophan þe re ýlca heoronlica mete de hi aredde. xl. zeapa. J Þ pætep de or dam rane rleop. hærde zetacnunze Cpirter lichaman. and hir bloder. de nu beoþ zeorrpode dæzhpölice on Goder cýpcan; Dit pæpon þa ýlcan de pe nu orrpiaþ. na lichamlice. ac zartlice.

Pe ræðon eop hpene æp. Þ Chirt halzoðe hlar J pin æp hir þpopunze to hurle. and cpæþ. dir ir min lichama. and min blod; Ne dpopode he da zýt. ranne bodelye Christ, but it signifyed Christ, that calleth thus to al beleauing and faithful men: Who soeuer thirsteth let him come to me and drinke. And from his boweles floweth lyuely water. This he sayd of the holy ghost, whom he receaueth which beleaueth on hym.

The apostle Paule sayth, that the Israelites did eat the same ghostly meate, and drinke the same ghostly drinke: bycause the heauenly meate that fedde them fourtye yeares, and the water which from the stone did flowe, had signification of Christes bodye, and his bloude, that nowe be offered daylye in Gods churche. It was the same which we now offer: not bodely, but ghostly.

We sayd vnto you a little before, that Christ halowed bread and wyne to housell before his suffering, and sayd: This is my body, and my bloud. Yet he had not then suffred; but so not-

withstanding he\* turned through inuisible might the bread to hys owne body, and the wyne to his bloode, as he before did in the wildernes, before that he was borne a man, when het turned that heauenly meate to his fleshe, and the flowing water from the stone to hys owne bloude. Verye many ate of the t heauenlye meate in the wildernes, and dranke the ghostlye drinke and were neuertheles dead, as Christ sayd. And Christ ment not the death whiche none can escape: but the euerlastvnge death, whiche some of the folke deserved for their vnbeliefe. Moyses and Aaron, and many other of the people whiche pleased God eate the heauenly bread, and they dyed not the euerlasting death, though they dyed the common death. They sawe

<sup>\*</sup> Now we eate that bodye which was eaten before he was boren by the faythfull.

† See a transubstantiation. ‡ Manna.

ac rpa deah he apende dunh unzerepenlice milite Jone hlar to hir azenum lichaman. and p pin to hip blobe. rpa rpa he æn Syse on Sam pertene. æn dan de he to men zebopen pupde. da da he apende done heoronlican mete to hir plærce. and # plopende pæten or dam rtane to hir azenum blode; Fela manna æton or dam heoronlican mete on dam pertene. and opuncon done zartlican Spenc. and pupson pra-deah beabe ppa ppa Chipt ræbe; Ne mænbe Chirt Jone Seap Je nan mann ronbuzan ne mæz. ac he mænde done ecan beab de rume or dam rolce ron heona zelearlearte zeeannobon; Moyrer anb Tapon. 7 maneza oppe or Jam rolce de Gode zelicodon. eton done heoronlican hlap ac hi næpon beabe dam ecum beahe. Beah de hi zemænu beahe roph-rendon; Di zerapon & re heoronlica mete pær zerepenlic. I bporniendlica ac hi undepredon zartlice be dam zerepenlican dinze, and hit zartlice dizdon;

Se hælend cpæþ. je de et min plæjc. Johnneh min blod. he hæph ece lip; Ne het he na etan done lichaman. de he mid beganzen pæj. ne pblod djincan. de he pop up ageat. ac he mænde mid ham popde phalize hupel. de gaptlice ip hip lichama and hip blod. and je þe þæj onbýpizh mid geleappulpe heoptan. he hæph p ece lip;

On dæpe ealdan æ zeleaffulle men offpodon Gode migtlice lac. de hæfdon topeande zetachunge Chifter lichamande fylf fon unum fynnu fyhhan zeoffpode hig heofonlican fæden to onfæzednýlfe;

that the heauenlye meate was visible and corruptible; but they ghostly vnderstode by the visible thing, and ghostly receyued it.

The Sauiour sayde: He that eateth my fleshe, and drinketh my bloud, hath euerlasting lyfe. He bad them not eate the body which he was encompassed with, nor the bloud to drink which he shed for vs: \*but he ment with those wordes the holy housell, which ghostly is his body, and his bloud, and he that tasteth it with beleauing hart, hath the eternall lyfe.

In the old law faithful men offred to God divers sacrifises, that had† foresignification of Christes body, which for our sinnes he himselfe to his heauenly father hath since‡ offred as a sacrifice.

<sup>\*</sup> What body doe the faythfull now eate.

<sup>†</sup> A signification before Christ. ‡ A sacrifice in Christes tyme.

Certaynly this housell whiche we doe nowe halow at Gods alter is a\* remembraunce of Christes body which he offred for vs, and of his bloude whiche he shedd for vs: So he him selfe comaunded: Do thys in my remembraunce. Once suffred Christe by hym selfe, but yet neuerthelesse hys suffrynge is daylye renued at the masse through mysterye of the holye housell. Therfore the holye masse is profitable both to the lyuing and to the dead: as it hath bene often declared.

We oughte also to consyder diligently how that the holy housell is both Christes body, and the body of all† faythfull men, after ghostly mysterye. As the wyse Augustine sayeth of it: Yf ye will vnderstand of Christes body, heare the apostle Paule thus speaking: Ye truly be Christes body and his

<sup>\*</sup> A remembraunce after Christ.

<sup>†</sup> The housell is also the body of al faithfull men.

Pitoblice dif hufel he nu bih zehalzod æt Godef peofode. if zemýnd
Chiftef lichaman de he fon uf zeofphode. I hif blodef de he fon uf azeat
fra fra he fýlf het. Doh hif on minum
zemýnde; Æne hhopode Chift huhh
hine fýlfne. ac fra-heah dæzhpomlice
bih hif dhopunz zeednipod huhh zenýnu
dæf halzan huflef æt dæhe halzan
mæffan; Fondi fremah feo halize
mæffe micclum ze dam libbendum. ze
dam fonh-fahenum. fra fra hit fon oft
zefputelod if;

Ur ir eac to imeazenne. § § halize hurel ir æzþen ze Chirter lichama. ze ealler zelearfuller folcer. æften zartliche zenýnu; Spa ipa re pira Azurtinur be sam cpæþ; Gir ze pillaþ unbentranban be Chirter lichaman. zehýnaþ þone aportol Paulum þur cpeþenbe; Ge roþlice rinbon Chirter lichama j

leomu; Nu ij eopen zenýmu zeleb on Goder mýran. and ze undenroh eopen zenýnu to ham de ze rýlre rind; Beob b b ze zereob on bam peorobe. and un-Sengod \$ \$ ze rylge gind; Erz cpæb re aportol Paulur be Sirum. Pe maneza rýndon an hlar. 7 an lichama; Undenrtandah nu and blirriah reala rind an hlar 7 an lichoma on Chirte; De ir upe hearob. J pe rind hir lima; Ne bið re hlar og anum conne. ac og manegum; Ne ppin or anne benian ac or manezum; Spa pe rceolon eac habban annýrre on unum Dnihane. rpa rpa hia appiten if be ham zeleaffullan peopobe. b hi pæpon on rpa micelpe annýrre. ppilce him eallum pæpe an rapul. 7 an heonte; Chirt zehalzobe on hir beobe da zenýnu une ribbe j une annirre. re be undenrehb dæne annyrre zenynu. J ne hilz bone bend dæpe roban ribbe. ne undeprehb he na zepýnu rop him

members. Nowe is your mysterye sett on Godes table; and ye receyue your mysterye to that whiche ye your selues be. Be that whiche ye se on the alter, and receive that whiche ye your selves be. Agayn, the Apostle Paule sayth by it: We manye be one bread, and one bodye. Vnderstand nowe, and reioyce; many be one bread, and one body in Christ. He is our head, and we be his limmes. And the bread is not of one corne, but of many. Nor the wyne of one grape, but of manye. So also we all should have one vnitie in our Lord, as it is written of the faithfull armye, how that they were in so great an vnitie, as though all of them had one soule, and one harte. Christ hallowed on hys table the mysterye of our peace, and of our vnytye: he whyche receyueth the mysterye of vnytye, and kepeth not the bonde of true peace, he receyueth not a mysterye for hym selfe, but a witnesse agaynst hym selfe.

It is very good for Christen men, that they goe often to housell, if they brynge wyth them to the alter innocencye in their harte; if they be not possessed with vices. To the euill man it turneth to no good, but to destruction, if he receiue vnworthily the holy housell.

Holy\* bookes commaund that water be mengled to the wine which shal be for housell: because the water signifieth the people, and the† wine Christs bloud. And therfore shall neither the one without the other be offred at the holy masse: that Christ may be with vs, and we with Christ; the head with the lymmes, and the lymmes with the head.

We would before haue intreated of the lambe whyche the olde Israelites offered at theyr Easter-tyme, but that we de-

<sup>\*</sup> No Scripture inforceth the mixture of water with the wyne.

† The wine signifieth Christes bloude.

pýlrum ac zecýčnýpre zozeanep him pýlrum;

Micel zób biþ chiptenum mannum þ hi zelome to hurle zan. zir hi unræþþiznýrre on heona heontan benah to dam peorode. zir hi ne beoh mið leahthum orrette; þam ýrelan men ne becýmh to nanum zóbe. ac to roppýnde. zir he dær halzan hurler unpunhe onbýnizh;

Dalize béc beodað þ man zemæncze pæten to dam pine de to hurle reeal; pophan he þ pæten hærð þær rolcer zetacnunze. Tha rha p pin Chirter blóder; And rondi ne reeal nahon buton ohnum beon zeorrnode æt dæne halzan mærran. Þ Chirt beo mið ur. J pe mið Chirte. Þ hearod mið dam leomum. J þa leomu mið þam hearode;

Pe poloon zerýnn znahzman be þam lambe þe re ealbe Irnahel æz heona easten-tyde zeoffnodon ac pe poldon ænest eop zenæccan ýmbe das zenýnud spest eop zenæccan ýmbe das zenýnud spest zeoffnod æt heona easten-tide. I se apostol Paulus cpæb on disum dæzþenlicum pistole. B Chist is une easten-tide se pon us pæs zeoffnod on disum dæze of deaþe anas;

Ignahel dizde dæg lamber plærc. gpa god bebead mid deoppum hlapum. J pelblicum lactucum. J pe rceolon diczan phalize hurel Chipter lichaman J hir blod buton beopman ýpelnýrje J mánpulnýrje; Spa ppa pe beopma apent pa zerceapta op heopa zecýnde. ppa apendad eac leahthar dæg manner zecýnde pham unrceaphiznýrje to zepemmednýrje; Se aportol tæhte ppe rceoldon zepiptullian na on ýpelnýrje beopman acon deoppnýrjum pipepnýrje

sired first to declare vnto you of this mysterye, and after how we should receyue it. The signifying lambe was offred at their Easter: and the Apostle Paule saith in the epistle of this present day, that Christ is our Easter, who was offred for vs, and on thys day rose from deathe.

The Israelites did eate the lambes fleshe, as God commaunded, wyth vn-leuened bread, and wilde lettisse: \*and we should receyue the holy housell of Christes bodye and bloud without the leauen of synne and iniquitie. As leauen turneth the creatures from theyr nature; so doth synne also chaunge the nature of man from innocencye to foule spottes of gyltinesse. The Apostle hath taught how wee should feast not in the leuen of iuelnesse, but in the swete dough of puritie and truthe.

<sup>\*</sup> How we shoulde come to the holy communion.

The herbe whiche they shoulde eate wyth the vnleauened bread is called lettisse, and is bitter in taste. So we shoulde with bytternesse of vnfayned weepynge purifye our mynde, if we wil eat Christes body.

The Israelites were not wont to eate rawe fleshe; although God forbad them to eate it rawe, and sodden in water, but rosted wyth fyer. He will receyue the bodye of God rawe, that shal thynke wythout reason that Christ was onelye man lyke vnto vs, and was not God. And he that will after mans wisdome search of the misterie of Christes incarnation, doth lyke vnto hym that doth seeth lambes flesh in water: bycause that water in this place signifieth manes vnderstanding: but we should vnderstand that all the misteries of Christs humanity were ordered by the power of the Holy Ghost. And then eate we

J robrærtnýre; Lactúca hatte reo pýrt de hi etan recoldon mid dam deoprum hlarum heorrbiten on dizene; J pe recolon mid bitennýre robne behneoprunze une mod zeclænrian zir pe pillad Chirter lichaman diczan;

Nær B Irnahela rolc zepunob. to hpeapum rlærce. Teah Te Gob him bebude. B hi hit hpeap ne æton. ne on pætene zeroben. ac zebnæb to rine; Se pile diczan Gober lichaman hpeapne. re be buton zercease pens b he pæpe angeals man up zelic. I næpe Gos; And re de ærten mennircum pirdome pýle rmeazan ýmbe da zenýnu Chirter plærclicnýrre. he beb rpýlce he reobe dær lamber flære on pætene. roppan be pæten zetacnab on digrepe gtope mennirc inzehib; Ac pe reeolon pitan B ealle Sa zenýnu Chirter mennircnýrre pænon zeradode dunh mihte dær halzan Garter. Sonne Sicze pe hir lichaman gebnæsne to rine. ron san Se re halza Gart com on ryner hipe to Sam aportolum on mirtlicum zeneonsum;

Irnahel recolde etan bær lamber hearob. 7 da ret. 7 h innepeande. 7 dæn nan ding beligan ne morte oren niht; zir dæn hpæt belife. ronbænne man b on ryne. 7 ne tobnæcan da baan; Ærten zartlicum an Szitepe etab bær lamber hearos. Jonne pe undenrop Chirter zobcunonyrre on unum zelearan; Ert Jonne pe hir mennifcnýfre mid lupe undeprop. bonne ete pe pær lamber ret poppan de Chirt ir anzin and ende. God æn ealle populda. I man on diffepe populde zeendunge; Dpæt ir dær lamber innepeande buton Chipter dizelan bebobu. pa pe etap ponne pe lifer pond mid znæbiznýre unbenrob;

Nan þing ne mojte þæj lamber beli-

his body rosted with fyre: because the Holy Ghost came in fyrye likenes to the apostles in diuers tonges.

The Israelites should eate the lambs head, and the fete, and the purtenaunce, and nothing therof must be left ouer night. If any thing thereof were lefte, they should burne that in the fire: and they should not breake the bones. After ghostly vnderstanding we doe then eate the lambes head, when we take hold of Christs diuinitye in our beleife. Agayn when we take holde of his humanyte wyth loue, then eate we the lambes feete; bycause that Christ is the begynnyng and ende, God before all world, and man in the end of thys worlde. What be the lambes purtenaunce, but Christes secrete preceptes? and these we eat when we receive with gredines the worde of lyfe.

There must nothing of the lambe be

left vnto the morning, bicause that al Godes sayings are to be searched with great carefulnesse: so that all his preceptes maye be knowen in vnderstanding and deede in the nyght of thys present lyfe, before that the last day of the vniuersall resurrection doe appeare. If we can not search out throughly all the mistery of Christes incarnation, then ought we to betake the rest vnto the might of the holy Ghost with true humilitie, and not searche to rashly of the depe secretnes aboue the measure of our vnderstanding.

They did eat the lambes flesh with their loynes gyrt. In the loines is the lust of the body; and he whyche wyll receyue the housell, shall restrayne concupiscence, and take with chastitie the holy receypt. They were also shod. What be shoes but of the hydes of dead beastes? We be truely shod, if we follow

pan oþ mejuzen popþan þe Gober cpýbar jund to armeazenne mið micelpe cappulnýrre. ppa þ ealle hir beboda mið andzive and peopce beon armeade on nihve þirer andpeandan liper. æphan þe re endenexta dæz þær zemænelican æpirter æteopize; Gir pe þonne ealle þa zepýnu Chirter plærclicnýrre þuphrmeazan ne mazon. Jonne reeole pe þa lare betæcan þær halzan zarter mihte mið roþne eadmodnýrre and na to dýprtelice ýmbe da deopan dizelnýrre open uner andzýter mæþe rmeazan;

β) æτοπ β lamb mið bezýpðum lenbenum; On lendenum ir reo zalnýr ðær lichoman. J re þe pýle β hurel ðiczan he rceal zeppýþan þa zalnýrre. Jmið clænnýrreða halzan þizene onfon; β) pæpon eac zerceode; β) pæt rind zercý buton beaðna nýtena hýða; β'e beoþ roþlice zerceode. Ir pe efenlæcaþ mið unum rænelde j peonce ronþrapenna manna lir. dæna de Gode zeþuzon þunh zehealdrumnýrre hir beboda;

Ji hæpdon him jæg on handa æt þæpe þizene; Se jæg zetacnaþ zýmene j hýpdnýjje; þa þe bet cunnon j mazon. jæglon zýman obna manna. j mið heona fultume undepppeþian; þam zemettum pæj beboðen þ hi jæglon cáflice etan. fonbam de God onjæunað da jleacnýjje on hij deznum. j þa he lugaþ de mið modej cagnejje dæj ecan liger minhþe jecaþ; jar ij appiten. Ne elca du to zecýppanne to Gode. ðýlæj þe je tima lojie þunh þa jleacan elcunze;

pa zemettan ne morton dær lamber bán rænan. ne da cempan de Chirt ahenzon ne morton tobhæcan hir halzan rceancan. rpa rpa hi býbon þæna in our steppes and dedes, the lyfe of those pilgrimes, which pleased God with keping of his commaundements.

They had staues in their handes when they ate. The stafe signifieth a carefulnes and a diligent ouerseing; and al they that best know and can, should take care of other men, and staye them vppe wyth their helpe. It was inioyned to the eaters that they should eate the lambe in haste. For God abhorreth slothfulnes in his seruauntes; and those he loueth that seeke the ioye of euerlasting life with quicknes of minde. It is written: Prolong not to turne vnto God, lest the time passe awaye through thy slowe tarrying.

The eaters might not breake the lambes bones. No more mought the souldyers that did hang Christ breake his holy legges, as they did of the two theefes that hanged on either syde of him. And

the Lord rose from death sound without al corruption: and at the last iudgement they shall see him, whom they did most cruelly wounde on the crosse.

This time is called in the Ebrue tonge Pasca, and in Latine Transitus, and in English a Passouer; bicause that on this daye the people of Israell passed from the land of Ægipt ouer the read sea: from bondage to the land of promyse.

So also dyd our Lord at thys tyme departe, as sayeth Iohn the Euangelyste, from thys world to his heauenly Father. Euen so we ought to folowe our head, and to go from the deuill to Christ, from this vnstable world to his stable kingdome. Howbeit we should first in this present life depart from vices to holy vertues, from euil manners to good manners, if we will after this corruptible

tpezna rceapena. Te him on tpa healfa hanzoton. ac Dpihten apar of beape gerund buton ælcepe roppotodnýre; And hi rceolon zereon æt Tam micclan dome. hpæne hi zepundodon pælhpeoplice on pode;

Peop tib if zehaten on ebneifcum zeneonbe Parca. Fif on leben Thanfitur. Jon Enzlife Fæhelb. pophan he on hirum bæze penbe Gober pole pham Ezipta lanbe open ha heaban ræ. pham heopte to ham behatenan eanbe;

Une Dnihven rende eac on highe riman. Tha La La Copte lebe Iohannel chapter than higher than the halfum to halfum mægnum. Tham unheapum to zohum

peapum. zie pe pillad. ærten dirum lænan lire. ranan to ham ecan. I ærten unum ænijte. to hælende Chijte; De uj zelæde to hij lirizendan Fæden. de hine realde ron unum rýnnum to deahe; Si him puldon I log dæne peldæde. on ealna populda populd; AMEN:



life go to the eternal life; and, after our resurrection, to Jesus Christ. He bring vs to his euerliuing Father, who gaue him to death for our sinnes. To him be honour, and praise of the wel doing, world wythout ende. Amen.



This Sermon is found in diuerse bookes of Sermons written in the olde Englishe or Saxon Tounge: whereof two bookes bee now in the handes of the most reuerend Father the Archbishop of Caunterburye.



Here followeth the wordes of Elfrike Abbot of S. Albons, and also of Malmesberye, taken out of his Epistle written to Wylfsine Byshop of Scyrburne. It is founde in a booke of the olde Saxon tounge, wherein be xliij. chapters of Canons and ecclesiasticall constitutions, and also Liber pœnitentialis, that is, a pœnitentiall booke, or shryfte booke, deuided into iiij. other bokes: the Epistle is set for the 30. chapter of the fourth boke, intituled be pneortrinobe, that is, concerning a Synode of priestes: and this epistle is also in a Canon boke of the churche of Exeter.

## EPISTOLA AD WULFSINUM.

Sume pheoreal health the hurel to be but on Earten-bet zehalzot oren zean to reocum mannum. ac hi mirsop rpybe seope. \$ 3et halize hurel rceole rynezian. 7 nellah undenrandan hu mýcele bæbbote reo pænitentialir tæch be ham. zir dæt hurel bih rýniz. obbe hæpen. obbe zir hit ronlonen bid. obbe zir mýr obbe nýzenu dunh zýmelearte hit etab; Man rceal healdan ðæτ halize hurel mið micelpe zýmene J ne rophealban hit. ac halzian obep ednipe to reocum mannum. á embe reoron niht. odde embe reopentýne niht. \$ hit hunu rýniz ne rý. ron don be eal rpa haliz bid b hurel be nu to-Sæz pær zehalzos. rpa p be on eartenbæz pær zehalzob;

Đæt hupel if Chipter lichama na lichamlice ac zaptlice; Na je lichama de he on dpopode ac je lichama de he

## EPISTLE TO WULFSINE.

SOME pristes keepe the housell that is hallowed on Easter-day all the yere for syke men. But they do greatelye amysse, bycause it waxeth horve and rotten. And these wyll not vnderstand how greuous penaunce the pænitentiall booke teacheth by thys, if the housell become horye or rotten, or yf it bee lost, or be eaten of myse or beastes by neglygence. Men shal reserue more carefullye the holy housell, and not reserve it to longe, but hallowe other of newe for sycke men alwayes wythin a weke or a fortnight, that it be not so much as horye. For so holy is the housell which to-day is hallowed, as that whyche on Easter daye was hallowed.

The housell is Christes bodye, not bodylye, but ghostlye. Not the body which he suffred in, but the bodye of which he spake, when he blessed bread and wyne to housell a night before his suffring, and sayd by the blessed breade, thys is my bodye; and agayne by the hallowed wyne, this is my bloude, whiche is shedd for manye in forgeuenes of sinnes.

Vnderstand nowe that the Lord, who could turne the bread before his suffring to his body, and the wyne to his bloude ghostlye; that the selfe same Lorde blesseth dayly throughe the priestes handes bread and wine to his ghostly body, and to his ghostly bloud.

Here thou seest (good Reader) how Elfrike vpon fynding fault wyth an abuse of his tyme, which was, that priestes on Easter day filled their housell boxe, and so kept the bread a whole yere for sick men, toke an occasion to speake agaynst the bodely preembe pipæc. Sa Sa he blezpose hlag and pin to huple anne nihte æp hip Spopunge. I cpæb be Sam zeblezposan hlage. Sip ip min lichama. I egt be Sam zehalzosan pine. Sip ip min blos. Þe bib pop manezum azoten on pýnna popzýrenneppe;

Undergrandah nu h je Djihten. de mihte apendan done hlar æn hij dnopunge to hij lichaman. and h jin to hij blode zajtlice. dæt je ilca dæzhpamlice bletjah dunh jacejida handa. hlar j pin. to hij zajtlican lichaman. j to hij zajtlican blode;

sence of Christ in the Sacrament. So also in another epistle sent to Wulfstane, Archbyshop of Yorke, hee reprehending agayn thys ouerlong reserving of the housell, addeth also wordes more at large against the same bodely presence. His words be these:

SUME ppeortar zerýllah heopa hurelbox on earthon. I healdad oren trelr monap to unthumum mannum. rpylce dæt hurel ry halizne bonne oben; Ac hi Sod unpirlice. confam be hit pannab. obbe mid ealle roppozab on rpa lanzum rynrze. J he bið donne reyldiz. rpa rpa ur rezb reo boc; Se de hurel ronhýlz. obbe hit ronlyrt. obbe myr eton. obbe oppe nýzenu. rceapa pa pænizenzialem. hpæt he ræzh be birum; Call rpa haliz ir dæt hurel de bid zehalzod to-dæz. rpa dæt de biþ zehalzod on þam halzan earten-bæze; Dealbað ronþiz ic bibbe. Jone halzan Chirter lichaman mid mapan pirome to reocum mannum rnam runnan bæze to runnan bæze on pride clænum boxe. odde be dam mærtan reopentyne niht. and diczad hit donne. and leczah den oben;

Pe habbab býrene be þam on Moýrer

SOME priests fil their boxe for housel on Easter day, and so reserve it a whole yere for sicke men, as though that housel were more holy then any other. But they doe vnaduisedlye, bicause it waxeth hory, or al together rotten by keping it so long space. And thus is he become giltie, as the boke wytnesseth to vs. Yf anye do keepe the housell to long, or lose it, or myse, or other beasts do eate it, see what the pœnitential boke sayeth by this. So holy is altogether that housell, which is hallowed to-daye, as that which is hallowed on Easter day. Wherefore I besech you to kepe the holy bodye of Christ with more aduisement for sick men, from sonday to sonday, in a very cleane boxe: or at the most, not to kepe it aboue a fortnight, and then eate it, laying other in the place.

Wee haue an example hereof in

Moyses bookes, as God him selfe hath commaunded in Moyses lawe: How the priestes should set on every saturnday twelfe loues al newe baked in the tabernacle; the whyche were called panes propositionis: and those should stand there in Gods tabernacle, till the next saturnday, and then did the pristes them selves eate them, and set other in the place.

Some priestes wil not eate the housell, which they do hallow. But we will now declare vnto you how the boke speaketh by them. Presbyter missam celebrans, et non audens sumere sacrificium, accusante conscientia sua, anathema est: The priste that doth say masse, and dare not eate the housell, hys conscience accusynge hym, is accursed. It is lesse daunger to receyue the housell, then to hallowe it. He that doth twise hallow one host to housell, is lyke vnto the

bocum. Jpa Jpa God Jýlf bebead on Moýfer æ. dæt je jacend jceolde. on ælcum jætenner dæze. Jettan tpelf hlafar on dam tabennaculo. ealle nipe bacene. da pænon zehatene paner pnopolitionir. and hiz jceoldon dæn jtandan on dam Goder zetælde op odenne jætenner dæz. and etan hi donne da jacendar jýlfe. and jettan dæn oppe;

Sume pheofrag nellað diczan dær hurel de hi halziah; Nu pille pe eop reczan. hu reo boc rezh be ham; Pherbyten migram celebhang, et non audeng rumener achipicium, accurante conficientia rua, anathema ert; Se mægre pheofr de mægrah, and ne deap dæt hurel diczan, pat hine reyldizne, re ir amangumod; Lægre pleoh ig to hiczenne dæt hurel, honne to halzienne; Se he tupa halzah ane opletan to hurle.

re bip pam zebpolan zelice. pe an cilò rullap zupa;

Chipt rylp zehalzobe hurel æn hir propunge. he bletrobe bone hlar and tobpæc. bur crebende to hir halzum aportolum; Etab birne hlar hit ir min lichama, and he ert bletrobe ænne calic mis pine. and cpæb heom bur to; Drincal ealle of birum. hit if min azen blod pæne nipan zecýpnýrre. pe bip ron manezum azoten on rýnna ropzýrenýrre; Se Dnihten þe halzobe hurel æp hir phopunge. and cpæb b re hlar pæpe hir agen lichama. and þæt pin pæpe pitoblice hir blod. re halzah bæzhpamlice buph hir racenda handa hlar to hir lichaman and pin to hir blod on zarzlicene zenýne. rpa rpa pe næδaþ on bocum:

Ne bro re liplica hlap lichamlice rpapeah re ylca lichama. Se Chirt on heretike, who doth christen twyse one childe. [Baptizes a child twice.]

Christ him selfe blessed housel before his suffring: he blessed the bread, and brake, thus speaking to his apostels: Eate this bread, it is my body. And agayne he blessed one chalice with wyne, and thus also speaketh vnto them: Drinke ye all of this: it is myne owne bloud of the newe testament, which is shed for many in forgeuenes of synnes. The Lord which halowed housell before his suffering, and sayeth, that the bread was his owne body, and that the wyne was truly his bloud, he haloweth dayly, by the handes of the prist, bread to his body, and wyne to his bloud, in ghostly mystery; as we read in bokes.

And yet that lively bread is not bodely so notwithstanding: not the self

same body that Christ suffered in. Nor is that holy wine the Sauiours bloud which was shed for vs, in bodely thing, but in ghostly vnderstanding. Both be truly the bread hys body, and the wyne also hys bloud, as was the heauenly bread, which we call Manna, that fed forty yeres Gods people. And the cleare water which did then runne from the stone in the wildernes, was truly his bloud; as Paul wrote in summe of his epistles: Omnes patres nostri eandem escam spiritualem manducauerunt, et omnes eundem potum spiritualem biberunt, &c. All our fathers ate in the wildernes the same ghostlye meate, and dranke the same ghostly drinke. They dranke of that gostly stone, and that stone was Christ. The apostle hath said as you now haue heard, that they all did eate the same ghostly meate, and they all did drinke the same ghostly

pnopode; Ne pær halize pin nir þær hælender blod be ron ur azoten pær on lichamlican þinge. ac on garelicum andzýce; Æzben bib roblice re hlar hir lichama. and \$ pin eac hir blod. ppa ppa re heoronlica hlar pær. þe pe hazaþ manna. de reopentiz zeana arebbe Gober pole. and dee hluthe peten pær picoblice hir blod. þe ann or ðam rtane on dam pertene da; Spa ppa Paulur appat on rumon hir pirtole; Omner pachel nolchi eaugem elcam ppinitualem manducauepunt. et omner eundem pozum rpipizualem bibepunz. &c.; Calle une ræbenar æton on ham pertene bone ylcan zartlican mete. and bone zarzlican Spienc Spincon; 131 Spuncon of pam zartlican rtane. and re rtan pær Chirt; Se aportol ræbe. rpa rpa ze nu zehýpbon. δæt hi ealle æton done ylcan zartlıcan mete. 7 hi

## 70 Epistola ad Wulfstanum.

ealle bnuncon done zarthcan bnenc; Ne cpæb he na lichamlice ac zarthce; Nær Chirt da zýt zebonen ne hir blod nær azoten þa þæt Irnahela rolc zeæt done mete and or þam rtane bnancand re rtan nær lichamlice Chirt þeah he rpa cpæbe; Dit pænon þa ýlcan zenýnu on þæpe ealdan æ J hi zarthce zetacnodon þæt zarthce hurel uper hælender lichaman þe pe halziaþ nu:

drinke. And hee sayth not bodely, but ghostly. And Christ was not yet borne, nor hys bloud shedde, when that the people of Israell ate that meat, and dranke of that stone. And the stone was not bodelye Christ, though he so sayd. It was the same misteries in the olde law, and they did ghostlye signific that ghostly housell of our Sauiours body, which we consecrate now.

This Epistle to Wulfstane Elfrike wrote first in the Latyne tounge, as in a short Latyne Epistle set before this, and one other of hys Saxon Epistles, he confesseth thus: Ælfricus Abbas Wulfstano venerabili Archiepiscopo salutem in Christo. Ecce paruimus vestræ almitatis jussionibus transferentes Anglice duas Epistolas quas Latino eloquio descriptas ante annum vobis destinauimus; non tamen semper ordinem sequentes, nec verbum ex verbo, sed sensum ex sensu proferentes. Behold we have obeyed the commaundement of thy excellencie in translating into Englishe the two Epistles which we sent vnto thee, written in Latine more than a yeare agoe. Howbeit we keepe not here alwayes the same order; nor yet translate worde for worde, but sense for sense. Nowe because verye fewe there be that doe vnderstande the old Englishe or Saxon (so much is our

speech chaunged from the vse of that time, wherein Elfrike liued) and for that also it maye be that some will doubt how skilfullye and also faythfullye these wordes of Elfrike be translated from the Saxon tounge: wee haue thought good to set downe here last of all the very wordes also of his Latyne epistle, which is recorded in bokes favre wrytten of olde in the Cathedrall Churches of Worcester and Excester.

VIDAM vero Presbyteri implent alabastrum suum de sacrificio, quod in Pasca Domini sanctificant: et conseruant per totum annum ad infirmos, quasi sanctior sit cæteris sacrificijs. Sed nimium insipienter faciunt. Quia nigrescit, et putrescit tamdiu conserua-Et liber pœnitentialis pro tali negligentia pœnitentiam magnam docet: aut si a muribus commestum sit: aut ab auibus raptum. Tam sanctum est sacrificium, quod hodie sanctificatur, quam illud quod in die Pascæ consecratum est. Et ideo debetis à dominica in dominicam, aut per duos, vel maximè tres hebdomadas tenere sacrificium in alabastro mundo ad infirmos: ne nigrescat, aut putrescat, si diutiùs seruetur. Nam in lege Moisi ponebant sacerdotes semper omni sabbato panes propositionis calidos in tabernaculo coram Domino: et in sequenti sabbato sumebant illos

soli sacerdotes, et edebant: et alios nouos pro eis ponebant. Facite et vos sacerdotes similiter.

Custodite cautè sacrificium Christi ad infirmos, et edite illud, ne diutius teneatur, quam oportet. Et reponite aliud nouiter sanctificatum propter necessitatem infirmorum, ne sine viatico exeant de hoc seculo. Christus Iesus in die suæ sanctæ cœnæ accepit panem: benedixit, ac fregit: dedit discipulis suis dicens, Accipite, et comedite. Hoc est enim corpus meum. Similiter et calicem accipiens gratias egit, et dedit illis dicens, Bibite ex hoc omnes. Hic est sanguis meus noui Testamenti, qui pro multis effundetur in remissionem peccatorum. Intelligite modo sacerdotes, quod ille Dominus qui ante passionem suam potuit conuertere illum panem, et illud vinum ad suum corpus et sanguinem: quod ipse quotidie sanctificat per manus sacerdotum suorum panem ad

suum corpus spiritualiter, et vinum ad suum sanguinem.

(Non fit tamen hoc sacrificium corpus eius in quo passus est pro nobis: neque sanguis eius, quem pro nobis effudit: sed spiritualiter corpus eius efficitur et sanguis: sicut manna quod de cœlo pluit, et aqua quæ de petra fluxit. Sicut Paulus Apostolus ait), Nolo enim vos ignorare fratres, quoniam patres nostri omnes sub nube fuerunt: et omnes mare transierunt: et omnes in Moysi baptizati sunt in nube et in mari. Et omnes eandem escam spiritualem manducauerunt: et omnes eundem potum spiritualem biberunt. Bibebant autem de spirituali consequenti eos petra. Petra autem erat Christus. Vnde dicit Psalmista, Panem cœli dedit eis. Panem angelorum manducauit

<sup>()</sup> The words inclosed betwene the ij. halfe circles, some had rased out of Worceter booke, but they are restored agayne out of a booke of Exeter Church.

homo. Nos quoque proculdubio manducamus panem angelorum: et bibimus de illa petra, quæ Christum significabat: quotiens fideliter accedimus ad sacrificium corporis et sanguinis Christi.

# LORDS PRAYER, THE CREEDE,

AND

### THE TEN COMMAUNDEMENTS

IN THE

SAXON AND ENGLISHE TOUNGE.

THAT it is no new thyng to teache the people of God the Lordes prayer, and the articles of their beliefe in the Englishe tounge, wherby they mought the better serue their God, and holde faste their profession of Christianitie: may well bee proued by many godly decrees of byshops, and lawes of kinges, made from tyme to tyme in the reigne of the Saxons, before the Conquest. In a councell holden by Cuthbert Archbyshop of Canterburye, in

the yeare of our Lorde 747. and in the 33. yeare of Æthelbalde king of Mercia (who was present at this same Councell with his princes and dukes) it was decreed\*, Vt ipsi presbyteri dominicam orationem et simbolum anglice discant et doceant: That the priestes doe both learne them selues, and also teach to others, the Lordes prayer and the Creede in Englishe.

In old Canon bokes of Churches, & in the epistles of Ælfricke, we read it thus inioyned to priestes: Se mæjreppeopt preal peczan on punnanbazum and mæjre-dazum dæj zodppellej andzýt on enzhic dam polce. and be dam Paren norten i be dam Chedan eactipa he optort mæze. ham mannum to onbnýpdnýjre. Hi cunnon zeleapan i heona chiptendom zehaldan; The priest shall say vnto the people on sondayes and holydayes, the sense of the

<sup>\*</sup> William of Malms. 1. lib. de Pontificibus.

Gospell in Englishe: and so also touching the Lordes prayer, and the Creede, so oft as he may, to mens contrition, that they may know their beleefe, and keepe sure their Christianitie.

Cnut a King of England worthie of memorie, amongest many other good lawes he made in the time of his princely gouernment, hath also thys law: And ealle chiptene men pe lænah ppihe zeonne. bæt hiz inpeanone heontan ærne God lurian. and pilitne chirtenbom zeopnlic healban, and zobcunban lapeopan zeopnlice hýpan. J Gober lapa J laza rmeazan ort J zelome him rylrum to beance; And pe lænab bælc cpipten man zeleopnize b he hupu cunne pihane zelearan apiha unbeprtandan. and Paten norten J Chedan zeleopnian. pop dam mid ham ohnum rceal ælc cpirten mann hine to Gobe zebiddan. J mid ham ohnum zerpuzelian nihene zelearan; We admonish

diligently all Christian men, that they doe alwayes loue God with an inwarde harte, and hold earnestly right Christendome, and be diligently obedient to deuine teachers, and doe subtilly search Gods learning and lawes often and daily to the profit of themselues: And we warne that all Christian men doe learne to know at the least wyse the right beliefe, and aright to vnderstand; and learne the Pater noster, and the Creede. For that with the one euery Christian man shall pray vnto God, and with the other shewe forth right beliefe.

Thus is it reserved in memorie, & put in writing, as touching the diligent care that the former age of the Church of God had to have the people of God well instructed in that prayer, whereof Christ him self is the author, and in the articles of their beliefe. Which prayer of the Lord, and Creede, with the tenne lawlike wordes, that God him self taught

Moyses, and wrote with his finger in two tables of stone on the mount Sinai for all mens chastisement, as well for that olde people that was in tymes paste, as also for vs that bee now: be

here set out as they are yet sene in old bokes of the Saxon tonge.

But for the better vnderstanding of any worde that may seeme harde vnto the reader, we have thought good to place ouer the Saxon the familiar wordes of our own speech.

### Маттн. 6.

Verely when ye pray nyll ye Soblice Jonne ze zebibbon. nellon ze speake much as the hethen. They rpnæcan ræla rpa rpa hæbene; hiz thinke that they be harde in their penah ðæt hiz rýn zehýnebe on heona manyfolde speaking. Nill mænizrealban rpnæce; Nellon ze therefore them do like vnto. Verely eopnortlice him zeerenlæcan; Soblice your father wote what your nede is, eopen ræden pat hpæt eop deanr 17. before that ye hym pray. Wheræpham de ze hine biddah; Connortfore praye ve thus: lice zebibbah eop dur;

The Lordes praier Pacen norcen in Englishe: on Englisc.

HOU our father which art in head DU upe peepen de eapt on heouen, be thy name hallowed. Come penum. It him nama zehalzod. Cume thy kingdome. Be thy will in earth, him pice; Si din pilla on eophanas in heaven. Geve vs. to-day

as in heauen. Geue vs to-day ppa ppa on heoronum; Syle ur to-bæz our daylye bread. And forgeue upne bæzhpamlıcan hlar; Anb ropzir vs our trespasses, as we forgeue them ur upe zyltar ppa ppa pe ropziral dam that against vs trespasse. And ne lead thou de pil ur azyltal; Anb ne læd du not vs into temptation. But deliuer vs na ur on cortnunze; Ac alyr ur from euill. Be it so. ppam ypele; Si hit ppa:

naur oncostmunge- uculissur prumippete rongirus punisepisusagilad melachu pinnamage halgos cume pinnice; sypin Juntier Decaption heoreman. By nlur; Anoporgreus unegilas frafrape syleus toon upme oughpomblean villaoneondan spuspa on heoremum; The Lord's Truler. P.84. (Brit. Mus. Bibl. reg. J. C. XII fol 8/a.)



## The Beliefe in English: Cpebo in Deum on Englipco

I beleue in God the Father Almigh-Ic zelýre on God ræden ælmihtye, maker of heauen and earth. zizne. rcyppeno heorenan j eophan; And I beleve in the Saujour Christ his 7 ic zelyre on Dælend Chipa hip onely begotten Sonne our Lorde, who ancennesan runu upne Dpihten. re was conceaued of the Holy Ghost, pær zeeacnob or dam halzan zarte. borne of Marye the virgyne, Jacenned of Mapian dam mæbene. suffred vnder the Pontish Pilate, zepnopos unsen ham Pontifcan Pilate. on the crosse hanged, he was dead, and on pobe ahangen he pær beab. 7 buryed, and he down descended to hel. bebynzed. 7 he nýden artah to helle;

And he arose from death on the thyrd 7 he anar or beabe on ba bnibban daye. And he went vp to heauen, bæze; And he artah up to heoronum. and sitteth now at the right hand of God and ritt nu æt rpidnan Goder Almightie the Father. From thence he will ælmihtizer ræben; Danon he pile come to judge both the quicke cuman to bemenne æzben ze da cucum. and the deade. And I beleue on ze þam beabum; And 1c zelýre on the Holy Ghost. And the holy Conbone halzan zart; And da halzan zegregation. And of the saintes the societie. labunge; j halgena gemænnýrre; And sins forgeuenesse. And of the flesh j rýnna ronzirenýrre; j rlærcer the again-rising. And the euerlasting life. 7 b ece lire: ænirt;

The ten commaundements which also God Da zyn beboda de eac God himselfe proclaimed from the mounte with yyly zeclypode of ham munte mid loude voyce to all the men micelpe remne to eallum dam mannum which with Moyses were in the wilderde mid Moyre pæpon on dam pærtnesse then.

The Lorde was speaking these wordes to Dpyhten pær rppecenbe dar popd to Moyses, and thus sayde: I am the Lord Moyre and dur cpæp. Ic eom Dpyhten thy God, I thee out ledde of Ægypt din God. Ic de ut zelædde of Ægypt lande, and of their bondage. Ne londe and of their bondage. Ne londe and of their deophome; Ne loue thou other straunge Gods besides me. lura du oppe ppembe Godar open me;

Ne my name call thou in vayne:

Ne minne noman ne ciz du on idelnejre.

for that thou ne arte guiltlesse with rondon de du ne birt unreildiz pid me, if thou in vayne callest my me. zir du on idelnerre cizre minne Remember that thou hallowe noman; Gemyne b du zehalzize the rest-day. Worke you six done pærte-dæz; Pynceah eop ryx dayes, and on the seuenth rest you: Sazar. 7 on ham propohan nertah eop. bycause in six dayes Christ made ropðam on rýx Sazum Chirt zepophte heauen and earth, the sea, and all heoronar. J eoppan. rær. and ealle creatures that in them be. And him zercearta de on him rint; 7 hine rested on the seuenth day: and ther-Tenerte on bone propoban bæz. 7 pon-

fore the Lord it hallowed. Honour bon Dnyhten hine zehalzob; Apa thy father and thy mother, that dynum ræden. J binne medden. da de the Lorde gaue thee, that thou be Dnyhten realde de. b du rie the longer lyuing in the earth. Ne dy lenze libbende on eoppan; Ne kill thou. Ne\* lighe thou priuely. rleah du; Ne\* lize bu deannenza; Ne steale thou. Ne say thou false Ne rcala du; Ne ræze du leare witnesse. Ne desire thou thy zepiznejje; Ne pilna du dyner neighbours heritage with vnright. nehrtan ieprer mid unnihte:

These Commaundements we have taken from the Lawes of Alfrede the King, before which they are alwaies

<sup>\*</sup> That is, commit no adultery.

placed: but here the manner of speaking in the Scripture is somewhat chaunged, and that more is, here is left out these words. (Non facies sculptile, neque omnem similitudinem quæ est in cœlo desuper, et quæ est in terra deorsum, nec eorum quæ sunt in aquis sub terra: non adorabis neque coles, &c. 2. Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water vnder the earth. Thou shalt not howe downe to them, nor worship them. For I thy Lord &c.) Which thyng is done in all copyes of Alfredes lawes written in the Saxon tounge: and not onely in them, but in many other bookes, as hath beene seene, eyther Saxon or Lattyne, intreatyng of the commandementes, which were written before the Conquest, and since the second Nicene councell, wherein was decreed the wor-

shipping of images. See what followed of taking away from the worde of God contrarye to the expresse commaundement of the same, vpon the vngodly decree of that councell.

When this thing was espied by them that translated these lawes into the Lattyne tounge sone after the Conquest, these words were restored agayne by the translatours to their due place, as by the Lattyne bookes of the lawes it is to be seene.

But bicause we have made mention of that second Nicene councell whiche decreed both of the having and worshipping of Images, we shall here brieflye shewe what our stories report, was thought of the same councell by the learned of England, and chieflye by that great learned Englyshe man, and of most fame in that age, Alcuine, schoolemaister to Charles the great. Anno ab incarnatione Domini 792. Carolus rex Francorum misit Synodalem librum ad Britanniam sibi à Constantinopoli directum: in quo libro heu proh dolor! multa inconuenientia et veræ fidei contraria reperta sunt: maxime quod pene omnium orientalium doctorum, non minus quam trecentorum, vel eo amplius episcoporum vnanima assertione confirmatum imagines adorari debere: quod omnino ecclesia Dei execratur. Contra quod scripsit Alcuinus epistolā ex autoritate diuinarum scripturarum mirabiliter affirmatam, illamque cum eodem libro et persona episcoporum et principum nostrorum regi Francorum attulit. That is: In the yere from the incarnation of our Lord 792. Charles king of Fraunce sent to Brytaine a Synodebooke, which was directed vnto hym from Constantinople: in the which booke alas! many thinges vnconuenient and contrarye to the true fayth were found: in especiall, that it was establyshed with a whole consent almost of all the learned of the East, no lesse than of three hundred byshoppes or more, that men ought to worship Images, the whiche the Churche of God doth vtterlye abhorre. Agaynst the whiche Alcuine wrote an epistle wondrouslye proued by the authoritie of holy Scripture, and brought that epistle with the same booke, and names of our byshoppes and princes to the king of Fraunce.

This storye hath Simeon of Durham, Roger Houeden, Flores Historiarum, and the Historie of Rochester.



### DE PETRO APOSTOLO.

Se Dælend þa cpæð. Dpæt recze ze þæt ic rý; Petrur him andpýnde. þu eant Crift þær lýriendan Godes runu; Drihten him cpæð to andrpane. Cadiz eant þu rimon cultran beann Jc...

Beda je zpahznene uj onppiho pa beopnýsse þýrjne pæbinge; \* \* \* \*

Dpihten cpæð to Petpe. Þu eapt rænen; Fop þæpe repenche hir zelearan. and rop anpædnýrre hir andetnýrre. he undeprenz hone naman. rophan de he zeheodde hine rýlrne mid rærtum mode to Chirte re he ir Stan zecpeden rpam ham aportole Paule;

And ic timblie mine cypican uppon byrum rtane. bæt ir open bam zeleapan be du andetrt; Eall Goder zela-

### OF THE APOSTLE PETER.

JESUS then said, "What say ye that I am?" Peter answered him, "Thou art Christ, the living God's Son." The Lord to him said for answer, "Blessed art thou, Simon, dove's child," &c. \* \* \* \* \*

Bede the expounder unveils to us the deepness of this lesson. \* \* \*

The Lord said to Peter, "Thou art rocken\*."—For the strength of his faith, and for the firmness of his confession, he received that name; because he joined himself with steadfast mind to Christ, who is called a Rock by the apostle Paul.

"And I will build my church upon this rock;" that is, upon the faith

<sup>\*</sup> Literally stonen, having the same relation to stone as rocken to rock, golden to gold, earthen to earth, &c.

which thou confessest. All God's convocation\* is built upon the rock; that is, upon Christ; because he is the ground-wall† of all the structures of his own church.

All God's churches are accounted as one convocation; and this is built with chosen men, not with dead stones; and all the building of those lively stones is laid upon Christ; because we are, through faith, accounted his members, and he our 'aller' head. Who [soever] builds off the ground-wall, his work shall fall, to [his] great loss.

Jesus said, "The gates of hell shall not have power against my church." Sins and erroneous doctrine are hell's gates, because they lead the sinful [man]

<sup>\*</sup> Such is the nearest English for 'geladung,' from ladigan, to call, to invite.

<sup>†</sup> In modern orthography, the Saxon for 'foundation.'

<sup>‡</sup> In the speech of Wiclif, Chaucer, and James the First of Scotland, "oure aller, oure alder, oure alleris," of us all.

dunz if okeh ham trane zepázlod hæz if okeh Chilce kohhan de he if ke zhundpeal ealha hæha zezimbhunza hif azenhe cýhcan;

Ealle Gober cyncan rind zerealde to anne zeladunze, and reo ir zerimbnod mid zeconenum mannum, na mid deadum ranum, and eall reo byrlunz hæna lirlicha rana ir open Chirte zelozod, ronhan de pe beod hunh done zelearan hir lima zerealde, and he une ealna hearod; Se he byrlad\* or ham zhundpealle, hir peone hpyrto micclum lyne;

Se Dælend cpæd. Ne mazon helle zatu naht tozeaner minne cýpcan; Leahtpar and dpollicet lan rind helle zatu rophan he hi lædad hone rýnrullan

<sup>\*</sup> Ne bytlað of, Ælfr. Soc. Hom.,—an incomplete negative, where a negative with "of" is a complete contradiction of the sense. "Of," off, or away from, is opposed to "ofer" and "uppon," and elegantly avoids a repetition of either with "ne b. na."—"Off and on," "over and under," remind us of 'sub' and 'super.'

† Dwollic, MS.

ppilce þuph zéz inzo helle pize; Maneza jinð þa zazu. ac heona nan ne mæiz onzean þæpe halzan zelaðunze. Þe ir zezimbnoð uppon þam pæjtan jtane. Chipte. popþan de se zelýpeða. Þuph Chipter zejróldnýppe. ætpint þam ppeceðnýppum þæna beoplicha coptnunza;

De cpæð. Ic þe betæce heoronan nicer cæze; Nir reo cæiz zýlden. ne rýlfnen. ne or nanum antimbne zermiðod. ac ir re anpeald þe him Chirt ronzear. Þæt nan man ne cýmþ into Goder nice. buton re halza Petnur him zeopenize þæt inræn;

And ppa hpæt ppa bu bintpt open eondan pæt bid zebunden on heoponum and ppa hpæt ppa du unbintpt open eondan pæt bid unbunden on heoponan;

Dijne anpeals he ronzear nu Petneans eac rýðsan æn hir upjtize eallum

as it were through a gate into hell's torment. Many are those gates; but none of them shall have power against the holy convocation, which is built upon the firm rock, Christ; because the believer, through Christ's protection, escapes the perils of the devilish temptations.

He said, "I betake\* to thee the key of heaven's kingdom." This key is not golden, nor silvren, nor forged of any matter; but is the power which Christ gave him, that no man shall come into God's kingdom, unless the holy Peter open to him the entrance.

"And whatsoever thou shalt bind upon earth, that shall be bound in heaven: and whatsoever thou shalt unbind upon earth, that shall be unbound in heaven."

This power he gave now to Peter; and also afterwards, before his ascension, to

<sup>\*</sup> This word has lost but little of its meaning.

all his apostles, when he breathed on them, thus saying, "Receive the Holy Ghost: the men's sins which ye forgive, shall be forgiven; and from whom ye withhold forgiveness, from them shall forgiveness be withdrawn."

The apostles will not bind any righteous man with their excommunication, nor, through compassion, unbind the wicked man, unless he, with true repentance\*, turn to the way of life.

The same power hath the Almighty granted to bishops and holy mass-priests, if they carefully hold it after the evangelical constitution. And therefore is the key specially committed to Peter, that all the community may clearly discern, that whosoever departs from the oneness;

<sup>\*</sup> Deed-boot would have been the modern form of the Saxon, i. e. amendment of deeds.

<sup>†</sup> There was oneness [or unity] both in his faith and in his confession; for they are comprised in one book, one chapter, one verse, and one clause of that verse.

hir aportolum. þa ða he him on ableopþur cpeðende. Onroð haligne Gart; þæna manna rýnna þe ge rongirað beoð rongýrene. and þam de ge rongýrenýsse orunnon. him bið ortogen reo rongýrenýs\*;

Nellað þa apostoli nænne pihtpijne mið heopa manjumunge gebindan. ne eac þone manjullan miltjiende unbindan. buton he mið roþne bædbote gecýppe to liper pege;

Done ýlcan anpealó hærð re Ælmihtiza zetrðoð bircopum anð halzum mæsse-pheortum zir hi hit ærten þæne zoðrpellican zeretnýsse caprullice healðað; Ac rophi ir reo cæiz Petne rýndenlice betæht þæt eall þeodrcipe zleaplice tocnape þæt rpa hpa rpa oðrcýt rpam annýrre þær zelearan þe Per

<sup>\*</sup> Forgyfenyss, MS. Reg. ut et infra, 102, 3, forgyfenyr, Cott. Vit. C. V. In both, s for r is of frequent occurrence.

τριη μα απόεττε Cριητε· μετ him ne bið ζετίμοδ παμορ ne μýnna μορχύμεπήγ· ne mræp μæs heofonlican pices:
Ælfric: Passio Apostolorum Petri et Pauli. Ad fid. Cod. MS<sup>ti</sup>. Reg. 7. C. XII. in Mus. Brit.

Qua lingua quove loco precandum sit.

Man mot hine zebiddan jpa jpa he mæz and can mid ælcum zepeonde and on ælcepe jtope. Nu ij hep on Enzlijc andetnýj and zebed: ac je þe þij jingan pýlle ne jecze he na mane on þæpe andetnýjje þonne he pýpcende pæj; pophon þe upe Dælend nele þæt man on hine jýlpne leoze ne eac ealle menn on ane pijan ne jýnziað: — Tib. A. 111.

Ex quodam Lupi Sermone, Ad populum.

Leogan men undeprandad bæt

of the faith which Peter then confessed to Christ, to him shall be granted neither forgiveness of sins, nor entrance of the heavenly kingdom.—Editor's Translation. See Ælfric Soc. Hom. vol. i. No. 4. p. 368.

In what language or place we ought to pray.

A man may pray according to his ability and knowledge, with every language, and in every place. Now here is a confession and a prayer in English: but whoever will sing this, let him say no more in the confession, than he has [actually] committed; for our Saviour will not have a man lie on himself: neither do all men sin in one wise.

From one of Wulfstane's Homilies, To the people.

Beloved men, understand that, in the

first place, every christian man has of all things most need, that he be able to understand God's right, through lore [doctrine] and law.

Of earth were created at first those whom we are come of; and to earth we shall all be turned; and then have either eternal torment aye without end, or eternal bliss, whethersoever we in life have previously earned\*.

But let us endeavour, as we have much need, to have a firm faith and full hope in our Lord. And whoever cannot understand right belief through Latin lore, let him learn at least in English, and say thus often, "We believe in one God, Father, Son, and Holy Ghost," &c.

<sup>\*</sup> Note by H. Wanley: Some one has written on the margin, "Here Archbishop Wulfstane clearly

æpert chirtenjia manna zehpýlc ah ealna þinga mærte þeapre. Þæt he cunne Gober niht ongýtan. Þunh lape and laze;—Ex MS. Bodl.

Or eon an pundon zeponte æpert pa de pe or comon and to eon an perculon ealle zepundan and rýddan habban rpa ece pre aa buton ende rpa ece blire rpa hpæden rpa pe on lire æp zeeannodon\*;—Ex MS. C. C. C. Cantab. S. 18.

Ac utan bon. ppa up mýcel þeapp prhabban annæbne zeleapan anb pulne hiht on upne Dpihten; Anb pe de þuph Leben lape pihtne zeleapan unbepgýtan ne cunne. zeleopinge hupu on Englipe anb epede þup zelome. Credimus in unum Deum, Patrem, Filium, et Spiritum Sanctum, seqs.—Bibl. Bodl. Jun. 99.

denies a third place after this life." Catalogue, p. 138, col. 1. \* Scripsit aliquis in margine, &c.

#### NOTES TO THE PASCHAL SERMON.

Abbreviations:—J., Joscelyn; L'I., L'Isle; G., W. Guild; R., Ratramnus.

Page. line.

- 3, 1. Literally most beloved, dearest.
  - 9 & 11. thys and that (p. 4, last line), also those (p. 11, 1. 13), might have been reduced the, as has been done in many places.
- 5, 3. Rode tacn, literally crucis signum, needed not to be joined as rod-treow.
  - 15. on hande, J.; on handa, as MS., seems better.
- 7, 11. that, &c.; with their possessions; J., L'I., G.
- 8, 20. Christ, &c. should rather be Jesus Christ. The Saxon uses Hælend for Jesus, even where the speaker does not believe that Jesus was the Healer, the Saviour; as in the Gospels, 'Is not this Jesus the son of Joseph?' and in the inscription upon the cross.
- 12, 1 & 5. as—'at,' J.; and for with them read as their Easter, so, as our.
  - 9. Housell, A.-S. husl, Goth. HUNSL, a sacrifice, that is a thank-offering, and

commemoration of the one great sacrifice,—Gratiarum actio et commemoratio, &c. Fulgentius 'de Fide,'—quoted and expounded by Ratramnus, § 90.—Our Saviour's words, here quoted by our author, could have no reference to the sacrament; and would be equally true though that ordinance had never been instituted.

- 15, 11. their successoures, sic ad literam, G.; nec prævideram; since their departure, J.
  - Gehwilc usually means every; but here
    must be several or some; nonnulli,
    Wheloc—not translated, J., L'I.
- 9. and so forth; and a mountayne, J.,
   L'I., G.; literally, and however else.
- 19, 5. Mr. Guild has taken an unwarrantable liberty here,—And they be so truely after the hallowing: But Christ's body, &c.
  - 8. baptized, christened, J.; but the word is not gecristnod, but gefulled, fulled, cleansed, purified. So to baptize is in Icelandic, skyra, to scour, clean, brighten, &c.; brycht and schire, Ja. I. Sc.—Cristnian is catechizare (A

fred's Bede, 2, 14), to catechize, instruct, make christian, prepare the catechumen for baptism.

- 19, 11. Font-vat. So it is exactly in the Saxon; font-stone, J.; the material of which the vessel is formed, is of no moment.
- 3. Better a corruptible liquor, humor corruptibilis, R. 18.
  - 4. halowing mighte, J.; wholesome virtue, G.; virtus sanabilis, R.
- 23, 6. Lyving, enlivened; Rationalis animæ spiritu vivificata (caro), R.
- 24, 13. Some chewe lesse deale, J.; some chewe the lesse, G. Without grammar or dictionary, the Saxonists of that day had often to grope their way in the dark. The indecorous chewe has no foundation in the Saxon: gesceotan, to be allotted, remains stereotyped in the phrase, scot and lot: menn, here, as often elsewhere, was taken for the nom. pl.; sume, supposed or made to agree with it (MSS. sumum); gesceote, as a plural, could stand only before a personal pronoun;

and læsse dæl is not, as appears to have been assumed, an acc. neut., but læssa dæl, nom. s. m. as in MSS.; though to some [one] man be allotted a less dole, share, or portion, &c.

- 25, 18. Wedd and hiw, Pignus et species, R. 88; also Pignus et Imago, 86.
- 26, 3 & 4. We .... urum, MS.
  6. on obære, J.—7. uitas, J.; 27, 7. uita, J., so MS., otherwise, uitæ.
- 27, 14. brake, Sax. to-brake, or to-broke; so, "all to-brake," Judges ix. 53; completely broke asunder, often falsely printed to break; so, 15, "deuided;" S. to-lithed, dismembered, lith and limb, a common phrase in Sc.
- 31, 6 & 7. "They received, who believed," G., and so it is in the original.
- 32, 5. for, or as a man,—to men, *J*.—to be a man, *G*.
- 35, 8. encompassed,—invested, Thorpe;—
  going about, J.;—in which he was
  apprehended, Editor of Ratr. 1688,
  p. 332, Note; not aware that he quoted
  at p. 379, Note, the very words which

Ælfric had translated, carnem qua indutum erat Verbum, Aug. in Joh. Tr. 27.

- 39, 3. To that whiche, —"whiche misterye," J.,
   "for that which," Thorpe. Our author
   appears not to have taken a full view
   of the context: Mysterium vestrum
   in mensa Domini positum est. My sterium vestrum accipitis, ad id quod
   estis "Amen" respondetis, et respondendo subscribitis. Audis ergo "Corpus Christi," et respondes "Amen:"
   esto membrum Christi, ut verum sit
   "Amen." Aug. ap. Ratr. 95. Ælfric's
   to þam de may be rendered as that
   which; Augustine's Latin to that
   which ye are ye answer Amen.
- 40, 4. ungyltynes and innocencye of harte.

  To an, &c., J. So G., inserting the omitted clause, if they be not oppressed with sinne.
- 43, 7. on thys day, that is, on the day which this represents or commemorates.

  From such usual modes of expression Ratramn. (after Augustine) elegantly

argues that this is my body.... broken, &c. signifies, this represents and commemorates the body of our Lord, broken for us; R. 35-38.

- 44, 10. shall, J.
- 47, 8. did burne.—9. brake not, J.
- 48, 18. cover and wrap in that c., G.
- 50, 10 & 11. hy cáflice æton, MS., the true reading,—interlined sceoldon in the handwriting of Joscelin as is supposed, with æton untouched.
- 51, 7. best, or better; but instead of bet in the A.-S. the MS. reads béc, who know books, and have ability; perhaps right.
  - 14. quicknes and hast, J.; and hastiness, G.
- 52, 4. wounde, G.; hange, J.
- 57, 4. Wulfsine; Wulfine, J.
  - 14. Be preost sinole, that is, a Synode concerning priestes, J. Be preost synode, MSS.; but, Be preost-synode must be the true reading.—De Synodo Sacerdotali, MS. H. 438.
- 58, 3 & 13. sceocum, J.
  - 9. mus (p. 59, mouse), J.
- 61, 1. gebletsode.—3. halgan (holye), J.

64, 4. vpon.—7. on, J., for in.

66, 1. read gelic.

67, 1. those heretikes who do, J.

69, 18. gastlicum, J.

71, 7. mistery, . . . . they, J.

72, 15. thy excellencie, properly your holiness.

79, 20. cristendome, J. & H. 441; cristendom, 438; gehalden, J., gehealden, 441,—gehealdan, 438; better gehealdon, with MS. point after geleafan.

80, 18. geleafan and, J. and Nero, A. I.—20. oþrum, J.; þam oþrum, MS. But the reading adopted has been subsequently found in a homily of Wulfstane; Wheloe's Bede, p. 486.

83, 14. to hym, J.

89, 9. ye, J., but eow is you, to or for you, or yourselves.—17. he, J., rested him, S.

93, 17. End of Joscelyn's Work. An explanation of the Saxon characters is added.

97, 13. The reading adopted has been since observed, as given from a Cambridge MS. in Wheloc's Notes, p. 238.—Also dwollic.

100, 16. all the, perhaps every; omnis natio, Wheloc.

#### THE OFFICES

OF

#### THE CANONICAL HOURS:

# A BENEDICTINE LITURGY OF THE TENTH CENTURY,

IN LATIN AND ANGLO-SAXON.

COLLATED WITH ANCIENT MANUSCRIPTS, AND TRANSLATED INTO MODERN ENGLISH.

De Officiis diurnalium et nocturnalium horarum.

GODCUND Seowdom is gesett on cyriclicum penungum æfter canoneclican gewunan to nyd-rihte eallum gehadedum mannum. On ælcne timan man sceal God herian, and on ælcere stowe georne to Gode clypian. Ac peah-hwæsere syndon gesette timan synderlice to pam anum, pæt gyf hwa for bysgan oftor ne mæge, pæt he huru pæt nyd-riht dæghwamlice gefille; eall-swa Dauid cwæs: Septies in die laudem dixi tibi: pæt is, Seofon sison on dæg ic sang se, Drihten, to lofe and to weorsunge.

To seldan hit bið, beo hit a-seldor on dæg, þæt we God herian, þonne seofon siðum; þæt is, ænne ærest on ærne morgen, and eft on undern-tide, and on midne dæg, and on non, and on æfen, Of the Offices of the daily and nightly hours.

clesiastical ministrations according to canonical usages as a necessary duty to all ordained men. At every time we ought to praise God, and in every place heartily to call upon God. But nevertheless there are set times especially for that alone, that if any [one] on account of business may not oftener, he may at least daily fulfill the necessary duty; as David says: Septies in die laudem dixi tibi; that is, Seven times a-day, Lord, I sang to thy praise and worship.

Too seldom it is, if it be seldomer aday, that we praise God, than seven times; that is, once first at early morn, and again at the third hour, and at midday, and at noon, and at even, and at

fore-night, and at midnight. (? Cock-crowing.)

It never is any man's capacity that he can praise God so much as He is worthy. But yet it is incumbent upon us all, that we heartily serve and worship him as far as we may and can.

## Of the morning office. (Matins.)

At day-break we ought to praise God, as David says: Deus, Deus meus, ad te de luce vigilo: That is, My Lord, to thee I wake from the dawn. And again he says, In matutinis, Domine, meditabor in te; quia fuisti adjutor meus: That is, At day-break I will meditate on thee, because thou wert my help. Christ is the help of all mankind, and the preserver of the whole world.

At day-break it was, that Moses, by the power of God, led the people of Israel out of the land of Egypt, all unharmed, over the red sea. And after and on foran-niht, and on uhtan timan.

Nis æfre æniges mannes mæð þæt he cunne God swa forð geherian swa he wyrðe is. Ac hit is þeah ure ealra þearf, þæt we geornlice him þeowian and ðenian þæs ðe we magon and cunnon.

## De matutinali officio. (Dægred-sang.)

On dægred man sceal God herian, eall-swa Dauid cwæð: Deus, Deus meus, ad te de luce vigilo: Đæt is, Min Drihten, to þe ic wacige of frum-leohte. And eft he cwæð: In matutinis, Domine, meditabor in te; quia fuisti adjutor meus: Đæt is, On dægred ic smeage ymbe þe; forðam þe ðu wære min fultum. Crist is ealles mancynnes fultum, and ealles middan-eardes helpend.

On dægred hit gewearð þæt þurh Godes mihte Moyses gelædde þæt Israhelitisce folc of Egipta lande, ealle unwemme, ofer ða readan sæ. And æfter dam sona seo sylfe sæ besencte and adrencte Godes widerwinnan, Pharaonem and ealle his gegenge. And on dægred hit geweard þæt Crist of deaþe aras, and of helle gelædde ealle da de he wolde; and his widerwinnan, bæt is, deofol sylfne he besencte, and ealle his gegenge, on helle susle. by we sculon on dægred God georne herian, and him á bancian dære mildheortnysse be he on mancynne þa geworhte, þa þa he hit alysde of helle wite, and of deofles gewealde, and gerymde panon ford rihtne weg to heofona rice ælcum þara þe his willan gewyrcd her on life. Amen.

### De prima hora. (Prim-sang.)

On pære forman dæg-tide, pæt is, be sunnan up-gange, we sculon God herian, and hine geornlice biddan, pæt he purh his mildheortnysse, mid sopre

that immediately the same sea overwhelmed and drowned God's adversaries, Pharaoh and all his company. And at day-break it was, that Christ arose from death, and led from hell all those whom he would, and overwhelmed his adversaries, that is, the devil himself, and all his company, in hell's torments. Therefore we ought at daybreak willingly to praise God, and ever to thank him for the mercy which he then wrought on mankind, when he delivered them from the punishment of hell, and from the power of the devil; and opened thenceforth a straight way to the kingdom of heaven for every one who works his will here in life. Amen.

### Of the first hour. (Prime.)

At the first hour of the day, that is, about sun-rise, we ought to praise God, and earnestly to pray him, that he through his mercy may enlighten our

hearts with the light of the true sun; that is, that he by his grace may enlighten our minds, that the devil may not be able by pernicious darkness to lead us astray from the right way, nor to impede us too much with the snares of sin.

God, attend for my help, hasten to help me.—[Ps. lxx. 1.]

Be, Lord God, a precious aid, behold me, Lord, and quickly then help me at extreme need.

## GLORY TO THE FATHER.

To thee be glory and praise widely extended through all nations, favour and will, might and mercy, and every mind's love,

sunnan lihtincge, ure heortan alihte; pæt is, pæt he purh his gyfe ure ingepance swa alihte, pæt us deofol of rihtan wege purh deriende dystra belædan ne mæge, ne mid syn-grinum to swyde gehremman.

Deus in adiutorium meum intende, ad adiuuandum me festina.

Wes, Drihten God, deore fullum; beheald, Drihten, me, and me hraðe syððan gefultuma æt feorh-pearfe.

## GLORIA PATRI.

Sy pe wuldor and lof wide geopenod geond ealle peoda, panc and willa, mægen and mildse, and ealles modes lufu, soofæstra sib, and oines sylfes dom worulde gewlitegod; swa ou wealdan miht eall eoroan mægen, and up-lyfte, wind and wolcna; wealdest ealle on riht.

#### PATRI ET FILIO ET SPIRITUI SANCTO.

pu eart frofra Fæder and feorh-hyrde, lifes latteow, leohtes wealdend, asyndrod fram synnum; swa ŏin Sunu mære, purh clæne gecynd Cyning ofer ealle, bealde gebletsod; boca Lareow, heah hige-frofre, and Halig Gast: peace of the faithful, and thy own judgement to the world manifested; how thou canst govern every power of earth, and the lofty sky, wind and clouds; rulest all in right.

## TO THE FATHER AND TO THE SON AND TO THE HOLY GHOST.

Thou art the Father of comforts and the Guardian [and]
Guide of life,
Ruler of light,
separate from sins;
so thy glorious Son,
by pure nature
King over all,
greatly blessed;
Teacher of the Scriptures,
high comfort of mind,
and Holy Ghost.

#### As it was in the beginning.

As was in the beginning the Lord of mankind, of all the world the beauty and comfort, pure and powerful. Thou shewedst that when thou, eternal God, alone createdst by holy might heavens and earth. the lands and lofty sky and every thing. Thou settest on earth very many kinds and severedst them afterwards in multitude. Thou createdst, eternal God, all creatures in six days, and on the seventh thou restedst. Then was completed thy fair work; and thou Sunday

#### SICUT ERAT IN PRINCIPIO.

Swa wæs on fruman Frea mancynnes, ealre worulde wlite and frofer, clæne and cræftig. pu gecyddest pæt ða ðu, ece God, ana geworhtest purh halige miht heofonas and eoroan. eardas and up-lyft, and ealle ping. Du settest on foldan swyde feala cynna and tosyndrodost hig syððan on mænego. Du geworhtest, ece God, ealle gesceafta, on six dagum, and on bone seofoðan þu gerestest. Da wæs geforðad pin fægere weorc; and bu sunnandæg

sylf halgodest, and gemærsodest hine manegum to helpe. Done heahan dæg healdað and freoðiað ealle þa ðe cunnon cristene þeawas, halige heort-lufan, and ðæs Hehstan gebod: on Drihtnes naman se dæg is gewurðod.

#### ET NUNC ET SEMPER.

And nu and symble pine soðan weorc, and ðin mycele miht, manegum swutelað; swa pine cræftas heo eyðað wide ofer ealle woruld. Ece standeð Godes hand-geweorc, groweð swa ðu hete. Ealle þe heriað

thyself hallowedst, and magnifiedst it for a help to many. The high day hold and observe all who know christian manners, holy heart-love, and the Highest's command: in the Lord's name the day is honoured.

#### BOTH NOW AND EVER.

And now and always
thy true works,
and thy great might
to many are manifest;
as thy powers
shew themselves widely
over all the world.
Eternal standeth
God's hand-iwork,
groweth as thou badest.
All holy joys

praise thee with a pure voice, and christian books, all the mid-region; and we men say on the ground here to God praise and thank, eternal will, (or delight,) and thy own judgement.

#### AND TO AGES OF AGES\*.

And to worlds of worlds shall dwell and reign the King in glory; and his chosen [ones] high majesties, holy spirits, beauteous angels; and glorious grace, true peace, thanking of souls, mercy of mind.

There is the greatest love,

<sup>\*</sup> Or, "world [i.e. ages] without end."

halige dreamas clænre stefne, and cristene bec, eall middan-eard; and we men cweðað on grunde her Gode lof and ðanc, ece willa, and ðin agen dom.

#### ET IN SECULA SECULORUM.

And on worulda woruld wunað and rixað Cyning innan wuldre; and his þa gecorenan heah-þrymnesse, halige gastas, wlitige englas, and wuldor-gyfe, soðe sibbe, sawla þangung\*, modes miltse. Dær is seo mæste lufu,

<sup>\*</sup> pancung, Cod. MS. C. C. C. Cantab.

halige domas.
Heofonas syndon
purh pine ecan 'word'\*
æghwær fulle.
Swa syndon pine mihta
ofer middan-geard
swutele and gesyne,
pæt ŏu hy sylf worhtest.

#### AMEN.

We pet soolice secgao ealle.

Purh clæne gecynd pu eart cyning on riht, clæne and cræftig; pu gecyddest pæt, ŏa pu, mihtig God, man geworhtest, and him on dydest oruð and sawul; sealdest word and gewitt, and wæstma gecynd; cyddest pine cræftas:

Swylc is Cristes miht.

<sup>\*</sup> From the same MS .-- not in MS. Bodl.

holy judgements.
The heavens are
through thy eternal words
everywhere full.
Thus are thy powers
over the mid-region
manifest and seen,
that thou thyself wroughtest them.

#### TRUELY.

We that "TRUELY" say all.
Through pure nature thou art King in right pure and powerful: thou shewedst that, when thou, mighty God, createdst man, and in him puttest breath and soul; gavest word and wit, and nature of increase; shewedst thy powers: Such is Christ's might.

#### HYMN.

Now, the star of day arisen, Let us humbly pray to God.

God, save me in thy name; and deliver me in thy might.

In thy holy name save me, O God; free me from enemies through thy dear power.

And to the King of ages, immortal, invisible, the only God, [be] honour and glory for ever. Amen.

Thanks to God.

Christ Jesus, Son of the living God, with the Holy Spirit, have mercy upon us.

Who sittest at the right hand of the Father, have mercy on us.

Glory to the Father.

Christ Jesus !—Arise, Lord, help us for thy name's sake.

Arise, Lord, now,

#### HYMNUS.

Iam lucis orto sidere Deum precemur supplices.

Deus in nomine tuo saluum me fac; et in uirtute tua libera me.

> On þinum þam halgan naman gedo me halne, God; alys me fram laðum þurh þin leofe mægen.

Regi autem seculorum immortali invisibili soli Deo honor et gloria in seculoseculorum. Amen.

Deo gratias.

Christe Iesu, fili Dei uiui, cum Sancto Spiritu, miserere nobis.

Qui sedes ad dextram Patris miserere nobis.

Gloria Patri.

Christe Iesu. Exsurge Domine, adiuua nos propter nomen tuum.

Aris Drihten nu,

and us ricene do fælne fultum, and us æt feondum ahredde; forðon we naman þinne nyde lufiað.

Cyrie leison. Christe leison. Cyrie leison.

## PATER NOSTER QUI ES IN CELIS,

&c.

Fæder mancynnes, frofres ic pe bidde, halig Drihten, pu pe on heofonum eart; pæt sy gehalgod hyge-cræftum fæst pin nama nu ða, neriende Crist, in urum ferhð-locan, fæste gestaðelod. Cume nu to mannum, mihta Wealdend, pin rice to us,

and to us quickly make kindly aid, and rid us from foes; for we thy name intensely love.

Lord pity us. Christ pity us. Lord pity us.

## OUR FATHER WHO ART IN HEAVEN, &c.

Father of mankind,
of comfort I thee pray,
holy Lord,
thou who art in heaven;
that be hallowed
in the mind's powers fast
thy name even now,
Saviour Christ,
in our mind's recess
firmly established.
Come now to men,
Lord of mights,
thy kingdom, [even] to us,

righteous Judge, and thy belief. in our life-day, within our mind gloriously dwell. And thy will with us be performed in the habitation of earth's kingdom, as it purely is in heaven's glory with joys celebrated ave to ages forth. Give us to-day, Lord of men, High King of heaven, our bread. which thou sendest on the earth, for health to souls of the race of men; that is the pure Christ the Lord God. Forgive us, Guardian of men, rihtwis Dema. and din geleafa, in lif-dæge, on urum mode mære burhwunige. And pin willa mid us weorde gelæsted on eardunge eorðan rices. swa bluttor is in heofon-wuldre wynnum gewlitegod á to woruld forð. Syle us to-dæge, Drihten gumena, heofena heah Cyning, hlaf urne, (userne) pone bu onsendest sawlum to hæle. on middan-eard, manna cynnes; pæt is se clæna Crist Drihten God. Forgif us, gumena Weard,

gyltas and synna, and ure leahtras alet. lices wunda, and mán-dæda: swa we mildum wid de ælmihtigum Gode oft abylgeað; swa swa we forlætað leahtras on eorban pam pe wið us oft agyltað, and him wom-dæde witan ne pencad, for earnunge ecan lifes. Ne læd þu us to wite in wean sorge, ne in costnunge, Crist nerigende; bylæs we arlease ealra pinra mildsa burh feondscipe fremde weorðan. And wið yfele gefreo us [our] guilts and sins, and our vices remit, the body's wounds, and evil deeds: as we against thee, [the] merciful almighty God, often offend; so as we forgive faults on earth to those who against us often trespass, and them for evil deeds think not to blame, for the obtaining of eternal life. Lead thou us not for torment into woe's sorrow, nor into temptation, Christ the Saviour: lest we impious to all thy mercies, through enmity, become strangers. And from evil free us

also even now of every foe. We in our inmost soul. King of angels. thanks and glory, true Lord of victory, heartily express; because thou mercifully by might redeemedst us from the bondage of hell's torment.

So be it.

My soul shall live, and shall praise thee, and thy judgements shall help me.

> My soul shall live, and thee gladly praise, and me thy judgements indeed shall help.

I erred as a sheep which had been lost; seek thy servant, Lord, for I have not forgotten thy commandments.

> I strayed as the foolish sheep,

eac nu ða feonda gehwylces. We in ferhð-locan, Deoden engla, panc and wuldor, soð sige-drihten, secgað georne; pæs þe þu us milde mihtum alysdest fram hæft-nyde helle wites.

Weorde pæt.

Viuet anima mea et laudabit te, et iudicia tua adiuuabunt me.

Leofað sawul min, and þe lustum hereð, and me þine domas dædum fultumiað.

Erraui sicut ouis quæ perierat; require seruum tuum Domine, quia mandata tua non sum oblitus.

Ic gedwelede swa pæt dysige sceap, pæt þe forwurðan wolde, huru la sec þinne esne elne, Drihten, forðon ic þinra beboda ne forgeat beorhtra æfre.

#### CREDO IN DEUM PATREM OMNI-POTENTEM, &c.

Ælmihtig Fæder
up on rodore,
pe ða sciran gesceaft
sceope and worhtest,
and eorðan wang
ealne gesettest;
ic þe, ecne God
ænne gecenne,
lustum gelyfe.
pu eart lifes Frea,
engla ordfruma,
eorðan wealdend;
and þu garsecges
grundas geworhtest;
and þu ða manego canst

which perish would; at least O seek thy servant with fervour, Lord, for thy bright commandments I never forgot.

## I BELIEVE IN GOD THE FATHER ALMIGHTY, ET CETERA.

Almighty Father
up in the sky,
who the bright creation
shapedst and wroughtest,
and earth's plain
all settest:
I thee one eternal
God acknowledge,
[and] gladly believe.
Thou art life's Lord,
prime origin of angels,
earth's Ruler,
and thou the ocean's
depths createdst;
and thou the multitude knowest

of the glorious stars. I on thy true Son believe. the saving King, hither sent from the lofty realm of angels; whom Gabriel. God's messenger, to the holy Mary herself announced: A woman immaculate! She the message received nobly, and thee [her] Father's self under the inclosure of her breast [as] a child conceived. There was not perpetrated a crime at the espousals; but there the Holy Ghost the earnest gave, the virgin's bosom filled with bliss; and she certainly

mærra tungla. Ic on Sunu binne soone gelyfe, hælendne Cyning, hider asendne of pam uplican engla rice; pone Gabriel, Godes ærend-raca, sancta Marian sylfre gebodode, ides unmæne. Heo pæt ærende onfeng freolice, and de Fæder sylfne under breost-locan bearn acende. Næs pær gefremmed firen æt giftum; ac bær Halig Gast hand-gyft sealde, bære fæmnan bosm fylde mid blisse; and heo cublice

cende swa mærne eorð-buendum engla Scyppend; se to frofre geweard fold-buendum: and vmbe Bethleem bodedon englas, bæt acenned wæs Crist on eorgan. ba se Pontisca Pilatus weold under Romwarum rices and doma, pa se deora Frea deað prowade, on galgan astah, gumena Drihten: bone geomor-mod Iosep byrigde; and he of helle huðe gefette, of pam susl-hofe, sawla manega; het ða uplican

to earth's inhabitants thus bore the glorious Creator of angels; who was for consolation to the dwellers on the ground; and about Bethlehem angels proclaimed that born was Christ on earth. Then the Pontish Pilate ruled under the Romans the kingdom and judgements, when the dear Lord suffered death. on the gallows mounted, the Lord of men: whom, sorrowful in mind Joseph buried; and he from hell the booty fetched of many souls, from the abode of torment, [and] bade them the lofty

country seek. Therefore on the third day the Ruler of peoples arose, the kingdom's Lord. speedily from the dust. And he forty days his followers with counsels cheered. and then began to seek his kingdom, the lofty country. He said that he would none forsake, who forth beyond that would follow him, and with firm mind shew goodwill. I with hope embrace the Holy Ghost, equally eternal as is either called Father or noble Son in peoples' languages. Not are these three Gods.

ebel secan. bæs by briddan dæge peoda Wealdend aras, rices Frea, recene of moldum. And he feowertig daga folgeras sine runum arette; and da his rice began bone uplican eðel secan. Cwæð þæt he nolde nænne forlætan. pe him forð ofer þæt filian wolde. and mid fæstum sefan freode gelæstan. Ic Haligne Gast hihte beluce. emne swa ecne swa is ador gecweden, Fæder oððe freo Bearn folca gereordum. Ne synd pæt preo Godas,

priwa genemned ; ac is an God, se de ealle hafad þa þry naman binga gerynum, soo and sige-fæst. ofer side gesceaft, wereda wuldor-gyfa, wlanc and ece. Eac ic gelyfe, pæt syn leofe Gode\*, be burh ænne gebanc Ealdor heriað. heofona heah-cyning, her for life. And ic gemænscipe

\* Dr. Hickes has given a singular version of this line:—

That Spouse beloved of God, The Holy Church:

in a marginal Note he supports his view by quoting a number of texts in which the Church is designated the Spouse. But the whole of his version and his Note are founded upon the word 'syn,' which he took for a noun signifying 'spouse,' upon what authority does not appear; whereas it is merely the substantive verb used elliptically for þa syn, they or those [though] thrice named; but is one God. who hath all those three names by mysteries of things, true and triumphant, over the wide creation. the glory-giver of hosts, lofty and eternal. Also I believe that [they] are dear to God who through one thought praise the Lord, heaven's high King, here for life And I believe

are, as more fully expressed by Lupus or Wulfstane in his Sermo de Fide Catholica,—a paraphrase of the Creed:—

Leofan men, we gelyfað þæt halige gelaþung sy ealra cristenra manna to anum rihtan geleafan, and þæt þa syn Gode leofe þe þurh anfeald geþanc hine lufiað and heriað. Wheloc's Bede, p. 488.

Beloved men, we believe that there is a holy convocation of all christian men to one right faith, and that those are dear to God who by simple thought

[single-mindedness] love and praise him.

the grand communion of thy saints here for life.
Remission I believe of every crime.
And I the resurrection believe of all men's flesh on earth, at the dreadful hour.
There thou eternal life to all wilt deal, as here every man shall please the Creator.

And I have cried to thee, O Lord, and in the morning my prayer shall prevent thee.

I now to thee, eternal Lord, with earnest thought have mightily cried; and my prayer every morning before thyself sincere shall come. mærne getreowe
pinra haligra
her for life.
Lisse ic gelyfe
leahtra gehwylces.
And ic pone ærist
ealra getreowe
flæsces on foldan,
on pa forhtan tid.
pær pu ece lif
eallum dælest,
swa her manna gehwylc
Metode gecwemað.

Et ego ad te Domine clamaui; et mane oratio mea preueniet te.

Ic nu to če, ece Drihten, mid mod-gehygde mægne clypode; and min gebed morgena gehwylce fore sylfne če sočfæst becume. Uerba mea auribus percipe Domine; intellige clamorem meum.

Word pu min onfoh, wuldres Ealdor, and mid earum gehyr, ece Drihten.

Intende voci orationis meæ, rex meus et Deus meus.

Ongyt mine clypunga cuðum gereorde; beheald min gebed holdum mode; pu eart min Cyning, and eac ece God.

Quoniam ad te orabo Domine; mane exaudies uocem meam.

Forðon ic to ðe, ece Drihten, soðum gebidde; and þu symble gehyr morgena gehwylce mine stefne. Perceive with [thine] ears my words, O Lord; understand my cry.

Receive thou my word, King of glory, and with ears hear, eternal Lord.

Attend to the voice of my prayer, my King and my God.

Understand my crying with known speech; behold my prayer with favourable mind: Thou art my King, and also eternal God.

For I will pray to thee, Lord; in the morning thou shalt hear my voice.

For I to thee, eternal Lord, will truly pray; and thou always hear every morning my voice. For thou art not a God willing iniquity. In the morning I will stand by thee, and will see.

I will stand by thee early in the morning, and to thee [thy]self will look; because for a truth I wot that thou, Lord, willest not any iniquity.

Thy ways, Lord, make known to me, and thy paths teach thou me.

Make thy ways to me intelligible, Lord; and teach me also the steps of thy paths.

Direct me in thy truth, and teach me; for thou art God my Saviour; and I have waited for thee the whole day.

> Direct me in counsel, and speedily teach me, that I in thy truth may ever live.

Quoniam non Deus uolens iniquitatem tu es. Mane adstabo tibi et videbo.

> Ic pe ætstande ær on morgen, and åe sylfne geseo; forðon ic to soðe wat, pæt ðu unriht ne wilt ænig, Drihten.

Uias tuas, Domine, notas fac mihi; et semitas tuas edoce me.

Do me wegas pine wise, Drihten; and me ŏinra stiga stapas eac gelær.

Dirige me in ueritate tua, et doce me; quia tu es Deus salutaris meus, et te sustinui tota die.

> Gerece me on ræde, and me ricene gelær, þæt ic on þinre soðfæstnysse symble lyfige.

Reminiscere miserationum tuarum Domine et misericordiæ tuæ; quæ a seculo sunt.

> Wes pu gemyndig miltsa pinra, pe ŏu, Drihten, dydest syŏŏan dagas wæron, and ŏu wislice pas woruld gesettest.

Delicta iuuentutis meæ et ignorantias meas ne memineris Domine; secundum magnam misericordiam tuam memor esto mei.

> Ne gemynega þu me minra fyrena gramra to georne, þe ic geong dyde, and me uncuðe æghwær wæron: For þinre þære myclan mildheortnysse weorð gemyndig min, mihtig Drihten.

Remember thy compassions, Lord, and thy mercy; which are from the age [from everlasting].

Be thou mindful of thy mercies, which thou, Lord, didest since days were, and thou wisely this world establishedst.

The faults of my youth, and my ignorances remember not, Lord; according to thy mercy be mindful of me.

Remember thou not to me my heinous crimes too earnestly, which I young committed, and to me unknown were everywhere: For thy great mercy be mindful of me, mighty Lord. Judge, Lord, them that hurt me; defeat them that fight against me.

Judge, Lord, now those who formerly hurt me; fight likewise against those who fought against me.

Lay hold on arms and shield; and arise to my aid.

Seize spear and shield and willingly stand up in aid to me against the terror of foes.

Discharge the lance, and close against those, who pursue me: say to my soul, I am thy salvation.

Guard me with war-weapons against the unfavourable; and with war enclose me from cruel foes, who are all persecuting me: say then afterwards

Iudica Domine nocentes me; expugna impugnantes me.

Dem Drihten nu pa me deredon ær, afeoht swylce pa me fuhtan to.

Apprehende arma et scutum; et exsurge in adiutorium mihi.

Gegrip gar and scyld and me georne gestande on fultume wið feonda gryre.

Effunde frameam, et conclude aduersus eos, qui me persecuntur: dic anime meæ salus tua ego sum.

Heald me here-wæpnum wið unholdum; and wige beluc wraðum feondum, þe min ehtend ealle syndon: sæge þonne syððan sawle minre, pæt ðu hire on hæle hold gestode.

Repleatur os meum laude tua, ut possim cantare gloriam tuam.

Sy min muð and min mod mægne gefylled, pæt ic þin lof mæge lustum singan, and wuldor ðin wide mærsian, and ðe ealne dæg æghwær herian.

Auerte faciem tuam a peccatis meis; et omnes iniquitates meas dele.

Awend pine ansyne á fram minum fræcnum fyrenum; and nu forð heonon eall min unriht adwæsc æghwær symle. to my soul that thou for her salvation hast stood favourable.

Let my mouth be filled with thy praise, that I may chant thy glory.

Be my mouth and my mind mightily filled, that I thy praise may gladly sing, and thy glory largely magnify, and thee all the day everywhere praise.

Turn away thy face from my sins; and blot out all my iniquities.

Turn away thy countenance aye from my presumptuous crimes; and now henceforth all my iniquity blot out everywhere always. A clean heart create in me, O God; and a right spirit renew in my bowels.

Give me, holy God, a clean heart; and a right spirit, God, renew in my mind especially, my Lord.

Cast me not forth from thy face; and take not thy holy spirit away from me.

Cast thou me not, Lord of glory, from thy face for evermore; especially bear not away the holy Ghost, that he to me suddenly become strange.

Restore to me the joy of thy salvation; and with thy principal spirit confirm me.

Give me thy salvation's

Cor mundum crea in me Deus; et spiritum rectum innova in uisceribus meis.

> Syle me, halig God, heortan clæne; and rihtne gast God geniwa on minre gehigde huru, min Drihten.

Ne proiicias me a facie tua; et spiritum sanctum tuum ne auferas a me.

> Ne awyrp þu me, wuldres Ealdor, fram ðinre ansyne æfre to feore; ne huru on-weg aber þone halgan Gast, þæt he me færinga fremde wyrðe.

Redde michi lætitiam salutaris tui; et Spiritu principali confirma me.

Syle me pinre hælu

holde blisse; and me ealdorlice æpele Gaste on öinne willan getryme weroda Drihten.

Eripe me Domine ab homine malo; a uiro iniquo libera me.

Genere me wið niðe, for naman þinum; fram yfelum men, ece Drihten.

Eripe me de inimicis meis Deus meus; et ab insurgentibus in me libera me.

Ahredde me, halig God, hefiges niðes feonda minra, þe me feohtað to; alys me fram laðum, þe me lungre on risan willað nymþe þu me ræd gife.

gracious joy; and with thy princely noble Spirit in thy will confirm me, Lord of hosts.

Rescue me, Lord, from the evil man; from the unjust man free me.

Save me from malice, for thy name; from an evil man, eternal Lord.

Rescue me from my enemies, O my God; and from those rising against me deliver me.

Rid me, holy God, of the heavy malice of my foes, that fight against me; free me from the wicked who will instantly rise upon me unless thou give me counsel. Rescue me from those who work iniquity; and from the man of blood save me.

Save me from the malice of evil-doers, who here unrightly all work; and me from the blood-thirsty man's violence preserve.

So I will sing a psalm to thy name for ever; that I may pay my vows from day to day.

So I to thy name by constraint will sing, that I my vow may here pay from day to day, as it is meet.

Hear us, God our Saviour, the Hope of all the ends of the earth, and on the sea afar.

Hear us, saviour God;

Eripe me de operantibus iniquitatem; et de uiro sanguinum salua me.

> Genere me fram niŏe naht fremmendra, þe her unrihtes ealle wyrceað; and me wið blod-hreowes weres bealuwe gehæle.

Sic psalmum dicam nomini tuo in seculum seculi; ut reddam uota mea de die in diem.

Swa ic naman pinum neode singe, pæt [ic] min gehat her agylde of dæge on dæg, swa hit gedefe wese.

Exaudi nos Deus salutaris noster, spes omnium finium terre, et in mari longe.

Gehyr us, hælend God;

pu eart hiht ealra pe on öisse eoröan utan syndon, oööe feor on sæ foldum wuniaö.

Benedic anima mea, Domino; et omnia interiora mea nomen sanctum eius.

Bletsa mine sawle bliðe Drihten; and eall min ineran his þone ecan naman.

Benedic anima mea Domino; et noli oblivisci omnes retributiones eius.

Bletsige mine sawle bealde Drihten; ne wilt öu ofergeotul æfre weorðan ealra goda, þe he öe ær dyde.

Qui propitiatur omnibus iniquitatibus tuis; qui sanat omnes languores tuos.

thou art the hope of all who on this earth without are, or far in the sea in lands dwell.

Bless, O my soul, the Lord; and all my inner [parts], bless his holy name.

Bless, O my soul, blithely the Lord; and all my inner [parts], his eternal name.

Bless, O my soul, the Lord; and will not to forget all his retributions.

Bless, O my soul, boldly the Lord; nor wilt thou forgetful ever become of all the goods, which he ere did thee.

Who is become propitious to all thy iniquities; who heals all thy sicknesses.

He to thy evil deeds all has shown mercy; and thy ailings all has healed.

Who has redeemed thy life from destruction; who fills in good things thy desire.

Who redeemed thy dear life from destruction; [and] filled thy will fairly with good.

Who crowns thee in compassion and mercy; thy youth, as the eagle's, shall be renewed.

He has made thee victorious with true mercy; and thee with merciful mind confirmed: thou art renewed, to the eagle likest, in youth already become prudent.

I confess to the Lord God.

He pinum mán-dædum miltsade eallum; and pine adle ealle gehælde.

Qui redemit de interitu uitam tuam; qui replet in bonis desiderium tuum.

Se alysde pin lif leof of forwyrde; fylde pinne willan fægere mid gode.

Qui coronat te in miseratione et misericordia; renovabitur sicut aquile iuuentus tua.

> He be gesigefæste sobre mildse; and be mildheorte mode getrymede: eart bu edniwe earne gelicost, on geogube nu gleaw geworden.

Confiteor Domino Deo.

Converte nos Deus salutaris noster; et auerte iram tuam a nobis.

Gehweorf us hraðe, hælend Drihten; and ðin yrre fram us eac oncyrre.

Dignare Domine die isto sine peccato nos custodire\*.

Mildsa us nu þa, mihtig Drihten, mildsa us.

Fiat misericordia tua super nos, quemadmodum speravimus in te.

Wese pin mildheortnis, mihtig Drihten, well ofer us, swa we wenað on þe.

Domine saluum fac regem; et exaudi nos in die qua inuocauerimus te.

<sup>\*</sup> The Saxon of this and Latin of next omitted,-

Turn us, God our Saviour; and turn away thy wrath from us.

Turn us quickly, saviour Lord; and thy anger from us also avert.

Deign, Lord, this day to guard us without sin.

Have mercy on us now, mighty Lord, have mercy on us.

Let thy mercy be upon us, as we have hoped in thee.

Be thy mercy, mighty Lord, well over us, as we hope in thee.

Lord, make safe the king; and hear us in the day in which we call upon thee.

[Miserere nostri, Domine, miserere nostri.]

Make, O Lord, the king by deeds safe; and us also hear with gracious mood, on such [of] days as we call to thee, Lord.

Save thy people, Lord; and bless thy heritage; and rule them and exalt them to eternity.

Heal thy people, holy Lord; and all thy heritage also bless; govern thou them also, that they to [all] ages in joys may live.

Peace be in thy strength, and abundance in thy towers.

Be to thee in thy strong-hold peace most and foremost\*; and in thy towers be for the times abundance.

<sup>\*</sup> Properly foremest, i. e. form-est.

Do, Drihten, cyng dædum halne; and us eac gehyr holdum mode, swilce we öe daga, Drihten, cigen.

Saluum fac populum tuum Domine; et benedic hereditati tue; et rege eos et extolle illos in æternum.

> Hal do pin folc, halig Drihten; and din yrfe eac eall gebletsa; rece pu heo swylce, pæt hi on worulde wynnum\* lifigen.

Fiat pax in uirtute tua; et abundantia in turribus tuis.

> Sy pe on dinum mægne sib mæst and fyrmest; and on pinum torrum wese tidum genihtsum.

<sup>\*</sup> MS. rýnnum.-" Peaceably." Hickes.

Domine, exaudi orationem meam; et clamor meus ad te perueniat.

Du min gebed, mære Drihten, gehyr, heofones Weard; and gehlyde min to be becume, peoda Reccend.

Miserere mei Deus secundum magnam misericordiam tuam.

> Mildsa me, mihtig Drihten, swa ðu manegum dydest, æfter ðinre þære mycelan mildheortnysse.

Domine Deus uirtutum conuerte nos; et ostende faciem tuam, et salui erimus.

Gehweorf us, mægna God, and us milde æteow, pinne andwlitan, ealle we beoð hale.

Domine sancte, Pater omnipotens,

Lord, hear my prayer; and let my cry come to thee.

Hear thou my prayer, glorious Lord, heaven's Guardian; and let my shouting come to thee, Ruler of peoples.

Pity me, O God, according to thy great mercy.

Have mercy on me, mighty Lord, as thou to many hast done after thy great mercy.

Lord God of virtues, convert us, and shew thy face, and we shall be safe.

Turn us, God of mights, and to us mildly shew thy countenance, all we shall be whole.

Holy Lord, almighty Father, eternal

God, who hast made us to come to the beginning of this day, save us by thy power, that in this day we may decline to no sin, but always our words may proceed, and our works be directed to do thy righteousness.

Precious in the Lord's view is the death of his saints.

May the holy mother of God, the virgin Mary, and all the saints of God, intercede for us sinners to the Lord of lords, that we may deserve to be aided and saved by him: [O Thou] who livest and reignest God, (&c.)

God, attend for my aid: Lord, hasten to help me.

Be, Lord God, a precious aid; behold me, Lord, and quickly then assist me at life-need.

Glory to the Father.

eterne Deus, qui nos ad principium huius diei peruenire fecisti; tua nos salua uirtute, ut in hac die ad nullum declinemus peccatum; sed semper ad tuam iustitiam faciendam nostra procedant eloquia, et dirigantur opera.

Pretiosa est in conspectu Domini mors sanctorum eius.

Sancta Dei genetrix uirgo Maria et omnes sancti Dei intercedant pro nobis peccatoribus ad Dominum dominorum, ut mereamur ab eo adiuuari et saluari; qui uiuis et regnas Deus.

Deus in adiutorium meum intende: Domine ad adiuuandum me festina.

Wes, Drihten God, deore fultum; beheald me, Drihten, and me hraðe syððan gefultuma æt feorh-þearfe.

Gloria Patri.

Kyrie eleison, Pater noster. Et ne nos inducas.

Respice in seruos tuos, et in opera tua Domine; et dirige filios eorum.

> Geseoh pine scealcas swæsum eagum, and on pin agen weorc, ece Drihten; and heora bearn gerece bliðum mode.

Et sit splendor Domini Dei nostri super nos; et opera manuum nostrarum dirige super nos.

> Wese us beorhtnys ofer bliðan Drihtnes ures, þæs godan Godes, georne ofer ealle; gerece ure hand-geweore heah ofer usic.

Oremus. Dirigere et sanctificare et

Lord have pity.
Our Father.
And lead us not in—

Look upon thy servants, and upon thy works, Lord, and direct their sons.

Look upon thy servants with pleasant eyes, and on thy own work, eternal Lord: and direct their children with a cheerful mind.

And let the brightness of the Lord our God be upon us; and the works of our hands direct thou upon us.

> Be over us the brightness of our kind Lord, the good God, freely over all; direct our hand-ywork high over us.

Let us pray.—Lord God, King, Cre-

ator of heaven and earth, we beseech thee to-day that thou daily deign to direct, sanctify and govern our hearts and bodies, our actions also and speeches, in thy law, and in the precepts of thy commandments; that here and everywhere we may deserve by thee to be always safe and free, O Saviour of the world, who with the Father and the Holy Ghost livest and reignest God through all ages of ages. Amen. Our aid [is] in the name of the Lord, who made heaven and earth.—Bless ye.—May God the Son of God deign to bless us. Amen.

Of the Office of the third hour.

At Undern we ought to praise God, because at undern-time Christ was by the judgement of the Jews condemned to death, and led toward the cross, on which he afterwards suffered for the redemption of the whole world. On the day of Pentecost came the Holy Ghost

regere digneris Domine Deus rex creator cœli et terræ hodie quesumus cotidie corda et corpora nostra, actus quoque et sermones nostros in lege tua, et in preceptis mandatorum tuorum; ut hic et ubique per te semper salui et liberi æsse mereamur, Saluator mundi; qui cum Patre et Spiritu Sancto uiuis et regnas Deus per omnia secula seculorum. Amen. Adiutorium nostrum in nomine Domini, qui fecit cœlum et terram. Benedicite. Deus Dei Filius nos benedicere dignetur. Amen.

# De officio tertiæ horæ. (Undern-sang.)

On undern we sculon God herian, forðam on undern-timan Crist wæs ðurh þara Iudea dom to deaðe fordemed, and toweard þære rode gelæd, þe he syððan on þrowode for ealles middan-eardes alysednysse; and eft, æfter his æriste, on pentecostenes dæg

com se Halga Gast on undern-timan ofer åa apostolas, þær hi ætgædere gesamnode wæron, and hi ealle sona gefyllede wurdon swa swyðe mid Godes gyfe, þæt hi eallra gereorda getingnesse hæfdon, and heora lar wearð geond ealne middan-eard syððan gecyðed and gedæled þeodum to helpe. Undern is dæges ðridde tid; þonne is eac rihtlic þæt we to þære þriddan tide þa halgan ðrynnesse geornlice herian.

Deus in adiutorium meum intende. Gloria Patri.

HYMNUS.

Nunc Sancte nobis Spiritus.

Psalmus.—Capitel.

Gratia uobis et pax a Deo Patre nostro et Domine Jesu Christo.

Deo Gratias.

Kyrrie leison.

Christe leison.

Cyrrie leison.

Pater noster.

at undern-time upon the Apostles, where they were assembled together; and immediately they were all filled so powerfully with God's grace, that they had the faculty of all languages; and their doctrine was afterwards made known and dispersed through all the world for a help to the nations. Undern is the third hour of the day; then it is also right that we at the third hour heartily praise the holy Trinity.

God attend to my aid. Glory to the Father.

HYMN.

Now to us, O holy Spirit.

Psalm.—CHAPTER.

Grace to you and peace from God the Father and the Lord Jesus Christ.

Thanks to God. Lord have mercy. Christ have mercy. Lord have mercy. Our Father. I said, Lord, be merciful to me; heal my soul, for I have sinned to thee.

I now with might said, Be merciful to me, Lord; heal my soul, for it repents me now that I crimes against thee committed abundantly.

Turn, Lord, a little, and be exorable for thy servants.

Turn us a little, holy Lord; be to thy servants very easily entreated.

Send them help, O Lord. Lord, hear. The Lord [be] with us.

Lord God, who at the third hour of the day, for the salvation of the world, wast led to the punishment of the cross, we humbly entreat thee, that we may always find with thee pardon of our Ego dixi, Domine miserere mei; sana animam meam, quia peccavi tibi.

Ic nu mægene cwepe miltsa me Drihten; hæl mine sawle, forðon me hreoweð nu, pæt ic firene on ðe fremed geneahhige.

Convertere, Domine, aliquantulum; et deprecabilis esto super seruos tuos.

Gehweorf us hwæt-hwyga, halig Drihten; wes ðinum scealcum wel eað-bene. (-bede.)

Mitte eis Domine auxilium. Domine exaudi. Dominus nobiscum.

Domine Deus qui hora tertia diei ad crucis pœnam pro mundi salute ductus es, te suppliciter deprecamur, ut de preteritis malis nostris semper apud te inueniamus ueniam; et de futuris iugiter habeamus custodiam : qui cum Patre.

De Officio sexte hore. (Middæg-sang.)

On midne dæg we sculon God herian, forðam to middes dæges Crist wæs on rode aðened; and us ealle þa þurh his ðrowunge, mid his deorwyrðan blode gebohte of deofles anwealde and of ecan deaðe: and ðy we sculon on ðone timan to Criste beon georne clypigende, and hine herigende; þæt we mid þam geswytelian, þæt we gemyndige beon þære myclan mildheortnysse, þe he on mancynne geworhte, þa ða he let hine sylfne syllan to cwale for mancynnes þearfe.

Deus in adiutorium meum intende. Gloria Patri.

Ymnus.

Rector potens uerax.

past evils, and may continually have safeguard for the future: who with the Father.

Of the Office of the sixth hour.

At mid-day we ought to praise God, because at mid-day Christ was extended on the cross; and then through his suffering bought us all with his precious blood from the devil's power and from eternal death: and therefore we ought at that time to be eagerly crying to Christ, and praising him that we may thereby manifest that we are mindful of the great mercy which he wrought on mankind, when he let give himself to torture for mankind's necessity. (profit.)

God to my help attend. Glory to the Father.

HYMN.
Ruler mighty [and] true.

### CHAPTERS.

But prove all things, hold that which is good: abstain [yourselves] from every evil appearance. Thanks to God. The Lord rules me. Lord have mercy. Christ have mercy.

## COLLECT.

Lord Jesus Christ, who at the sixth hour didst for us ascend upon the cross, and didst rescue Adam from hell, and didst restore him into paradise, we pray thee that thou command to rescue us from all our sins, and keep us always in thy holy works: Jesus Christ who with (&c.).

# Of the Office of the ninth hour.

At noon-time we ought to praise God, because at that time Christ prayed for those who injured him and afterwards gave up his spirit: and at that time ought faithful men earnestly to pray, and to remember the wonder

## CAPITULA.

Omnia autem probate, quod bonum est tenete: ab omni specie mala abstinete uos. Deo gratias. Dominus regit me. Cyrrie leison. Christe leison. Kyrrie leison.

### COLLECTA.

Domine Iesu Christe, qui sexta hora pro nobis in cruce ascendisti, et Adam de inferno eruisti, eumque in paradyso restituisti, te quesumus ut ab omnibus peccatis nostris eripere nos iubeas, et in operibus tuis sanctis semper custodias: Iesu Christe qui cum.

# De Officio nonæ horæ. (Non-sang.)

On NON-TIMAN we sculon God herian, forðam on þone timan Crist gebæd for ðam þe him deredon, and syððan his gast asende: and on ðone timan sculon geleafulle men hi georne gebiddan, and gemunan þæt wundor þæt ða

geworden weard; ha se sylfa for mancyn dea'd geholode, he eallum mancynne lifes geude.

Dominus in adiutorium meum. Gloria Patri.

## YMNUS.

Rerum Deus tenax uigor.

### CAPITULA.

Alter alterius honera portate, et sic adimplebitis legem Christi.

Deo gratias. Ab occultis meis munda me Domine. Kyrriel. Christel. Kyrriel.

### COLLECTA.

Domine Iesu Christe, qui hora nona in crucis patibulo confitentem latronem intra mænia paradysi transire iussisti; tibi suppliciter confitentes peccata nostra deprecamur deleas; et post obitum nostrum paradisi nobis gaudia introire which then was done; when he himself suffered death for mankind, who to all mankind gave life.

Lord to my help. Glory to the Father.

HYMN.

God, the firm strength of [all] things.

### CHAPTERS.

Bear one another's burthens, and so ye shall fulfill the law of Christ.

Thanks to God. From my secret [sins] cleanse me, Lord. Lord have mercy. Christ have mercy. Lord have mercy.

## COLLECT.

Lord Jesus Christ, who at the ninth hour, on the gibbet of the cross, didst order the confessing robber to pass within the walls of paradise, humbly confessing our sins to thee we entreat thee to blot them out; and after our decease grant us to enter the joys of paradise, O Saviour of the world: who with the Father (&c.).

# At Evening.

At Even we ought to praise God: at that time man offered in the old law, and with smoke of frankincense in the temple willingly honoured the altar to the praise of God; and at even-time our Lord offered at his evening repast, and dealt to his disciples, by holy mystery, bread and wine, for his self's body, and for his own blood.

And at even-time it was that Joseph unfastened Christ's body from the cross. Then we have much need that we remember such [things] and thank God, and at that time willingly offer our prayers to our Lord; as David says: Let my prayer be directed to thee, Lord, as incense in thy sight.

Be in thy sight

concedas, Saluator mundi: qui cum Patre.

# Ad Uesperum. (Æfen-sang.)

On æfen we sculon God herian: on sone timan man offrode on bære ealdan æ, and mid recels-reocan on sam temple bæt weofod georne weorsode Gode to lofe; and on æfen-timan ure Drihten offrode æt his æfen-gereorde, and dælde his discipulum, burh halig geryne, hlaf and win, for his sylfes lichaman, and for his agen blod.

And on æfen-timan hit wæs þæt Ioseph Cristes lichaman of rode alinode. Þonne we agon myccle þearfe þæt we swylce gemunan and Gode þancian, and on þone timan ure gebedu urum Drihtne georne offrian; eal-swa Dauid cwæð: Dirigatur Domine ad te oratio mea sicut incensum in conspectu tuo.

Sy on öinre gesihöe

mines sylfes gebed full ricene gereht, swa recels bið þonne gifre gleda bærnað.

Deus in adiutorium meum intende. Gloria Patri.

Gratia Domini nostri Iesu Christi et caritas Dei et communicatio Spiritus Sancti sit semper cum omnibus uobis.

Deo gratias. R. Adiutorium nostrum in nomine Domini. V. Qui fecit cœlum et terram.

## HYMNUS.

O lux beata Trinitas.

V. Dirigatur Domine ad te oratio mea.

#### Eugr.

Misericordia Dei et sanctum nomen eius super timentes eum.

J. Magnificat.

Kirrie leison.

my[self's] prayer full quickly directed, as incense is when greedy coals burn.

O God, attend to my help. Glory to the Father.

The grace of our Lord Jesus Christ, and the love of God, and the communication of the Holy Spirit be always with you all.

Thanks to God. R. Our help is in the name of the Lord. V. Who made heaven and earth.

#### HYMN.

O blessed light, O Trinity.

V. Lord, let my prayer be directed to thee.

#### GOSPEL.

God's mercy and his holy name [be] upon them who fear him.

[My soul] magnifieth. Lord have mercy. Christ have mercy. Lord have mercy. Our Father.

And lead us not into temptation. I have said prayers, Lord.

### COLLECT.

Let us pray. At evening and morning and mid-day, we humbly entreat thy Majesty, that, the darkness of sins being expelled from our hearts, thou make us come to the true light, which is Christ.

# Of Complene.

At Fore-night we ought to praise God ere we go to bed, and to remember that near fore-night Christ was buried in the tomb; and therein his body rested so long as his will was. Then have we therefore great need that we meditate upon that, and at that time betake ourselves to God, ere we go to bed, and

Criste leison. Kirrie leison. Pater noster.

Et ne nos inducas in temptationem. Preces ego dixi, Domine.

### COLLECTA.

Oremus. Uespere et mane et meridie, Maiestatem tuam suppliciter exoramus, ut expulsis de cordibus nostris peccatorum tenebris, ad ueram lucem, quæ Christus est, nos facias peruenire.

# De Completorio. (Foran-niht-sang.)

On foran-niht we sculon God herian ær we to bedde gan, and gemunan þæt Crist on byrgene neah foran-nihte bebyrged wearð; and þær his lichaman on gereste, swa lange swa his willa wæs. Þonne age we þæs micle þearfe, þæt we þæt geþencan, and us sylfe on þone timan Gode betæcan, ær we to bedde gan, and hine biddan þæt he us gedefre

reste geunne, and wið deofles costnunga gescylde, swa his willa sy.

Converte nos Deus.—Deus in adiutorium meum.

## HYMNUS.

Te lucis ante terminum. Christe, qui lux es, et die \* [Noctis tenebras detegis.]

#### IN NOCTE.

Tu in nobis es Domine, et nomen sanctum tuum inuocatum super nos. Ne derelinquas nos Domine Deus noster. Deo gratias.

Custodi nos Domine ut pupillum oculi.

Kyrrie leison. Christe leison. Kyrrie leison.

Pater noster.—Credo in Deum Pa-

<sup>\*</sup> Vulg. lux es et dies, Noctis—The true reading, confirmed by the Theodisc or Frankish gloss, *take* (dæge), not *tak* (dæg), may be seen in Grimm's

pray him that he grant us convenient rest, and shield us against the devil's temptations, so his will be.

Turn us, God.—God, to my help.

## HYMN.

Thee before the term of light. Christ, who art the light, and with day [unveilest the darkness of night.]

#### IN THE NIGHT.

Thou art in us, Lord, and thy holy name invoked over us. Forsake us not, Lord our God. Thanks to God.

Guard us, Lord, as the apple of the eye.

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father.-I believe in God the

Hymnorum veteris ecclesiæ xxvi. Interpretatio Theotisca nunc primum edita. Götting. 1830.

Father.—Let us bless the Father.—Blessed art thou, Lord.—May almighty God bless and keep us. Amen. Deign, Lord, this night. Let us pray. Visit, Lord, this habitation, and repel far from it all the snares of the enemy: may thy angels guard us in that peace; and let thy blessing be upon us through the same [Jesus Christ.] The Lord [be] with you. Let us bless the Lord. The blessing of God the Father almighty, and of the Son, and of the Holy Ghost, remain always with you. Amen.

# Of the Nocturnal Celebration.

At midnight we ought to praise God; as David says: Media nocte surgebam ad confitendum tibi super judicia justitiæ tuæ; that is, At midnight I arose, O Lord, to confess to thee concerning the judgements of thy righteousness. Christ himself commanded that we should eagerly watch: Vigilate ergo,

trem.—Benedicamus Patrem.—Benedictus es Domine.—Benedicat et custodiat nos omnipotens Deus. Amen. Dignare Domine nocte ista. Oremus. Uisita Domine habitationem istam; et omnes insidias inimici ab ea longe repelle: angeli tui nos in ea pace custodiant; et benedictio tua sit super nos per eundem. Dominus uobiscum. Benedicamus Domino. Benedictio Dei Patris omnipotentis, et Filii, et Spiritus Sancti, maneat semper uobiscum. Amen.

De Nocturna Celebratione. (Uht-sang.)

On uhtan we sculon God herian; eal-swa Dauid cwæð: Media nocte surgebam ad confitendum tibi super iudicia iustitiæ tuæ; ðæt is, To middre nihte ic aras Drihten, et cetera. Crist sylf bead þæt we georne wacian sceoldan; he cwæð: Uigilate ergo quia nescitis

quando ueniet Dominus; þæt bið: Waciad georne; fordam be ge nyton hwænne eower Drihten cymö. And eft he cwæð: Beati serui illi quos cum uenerit Dominus; þæt is, Eadige beoð ba men be se Hlaford wacigende gemet, bonne he tocymo. Us is mycel dearf bæt we geornlice wacian and wære beon; forþam nele deað na cyðan hwænne he cuman wyle, be ma be beof; ac he cymb bonne man læst wend. ponne bid se swyde gesælig se þe bið þonne wacigende: Se bið wacigende ðe asmeað ymbe Godes willan and ymbe his agene bearfe, and on dam geendad: And se bið sleac and slæpende, se þe fullgæð eallum his lyorum lustum purh deofles lare, and on dam geendad.

And ponne age we mycle pearfe, pæt we geornlice wacian, and á wære beon wið deofles costnunga, and pæt we georne to Gode clypian, and æt him gequia nescitis quando veniet Dominus; that is, Watch eagerly; for ye know not when your Lord shall come. And again he says: Beati servi illi quos cum venerit Dominus; that is, Blessed shall be those men whom the Lord shall find watching, when he comes. We have great need that we eagerly watch and beware; for death will not shew when he will come, more than a thief; but he comes when man least expects. Then shall he be very happy, who shall then be watching: He is watching who meditates about God's will, and about his own necessities, and in them ends [his life]. And he is slothful and sleeping, who, through the devil's instigation, accomplishes all his wicked desires, and in them ends.

And therefore have we great need, that we eagerly watch, and ever beware against the devil's temptations; and that we heartly cry to God, and obtain from him that he assist us by his mercy; that we at our ending-time may be so watching in good deeds, that we ever afterwards may rest us in eternal rest.

Now I have in some part touched concerning the daily hour-offices, which man ought to perform as necessary duty.

Then there is much need that man understand that man in addition to that, shall often and unseldom praise God, and cry to God for many needs; as the apostle says: Sine intermissione orate; that is, Be aye incessantly praying. And again the apostle says: Sive enim manducatis sive bibitis, sive aliud quid facitis, omnia in gloriam Dei facite; that is, If ye eat or drink or elsewhat work, whatsoever ye do\*, do all thanking and praising God. Be the thing what it may be, that the man will work to profit, let him pray God for

<sup>\*</sup> Or, do what you may.

earnian, þæt he us gefylste þurh his mildheortnysse; þæt we on urum endetiman swa wacigende beon on gódum dædum, þæt we syððan á us gerestan magan and motan on ecere reste.

Nu ic hæbbe be suman dæle ahrepod be ðam dæghwamlican tid-þenungum, ðe man to nydrihte don sceall.

Donne is mycel bearf bæt man understande þæt man to-eacan þam oft and unseldan sceall God herian, and to Gode clypian for manegum neodan; eall-swa se apostol cwæð: Sine intermissione orate; þæt is, Beoð á symble eow gebiddende. And eft se apostol cwæð: Siue enim manducatis, siue bibitis, siue aliquid qui facitis, omnia in gloriam Dei facite; bæt is, Gyf ge etan, oððon drincan, oððon elles hwæt wyrcean, don bæt ge don, dog ealle Gode banciende and herigende. Beo bæt dinga bæt hit beo bæt se man to note wyrcean wylle, bidde he God fultumes:

á á him spewð þe bet; eall-swa Dauid cwæð: Adiutor meus esto Domine; þæt is, Min Drihten, beo min fultum. And eft he cwæð: Adiutorium nostrum in nomine Domini, qui fecit celum et terram.

Ure fultum is \* God, pe gesceop and geworhte heofonas and eorðan, and ealle gesceafta: God us gefultumige to ure ðearfe, swa his wylla sy. Amen.

<sup>\*</sup> On Drihtnes naman gelang. Cod. MS. S. 18. C. C. C. ap. Wanley.

P. 198, R. for Responsum. V.—Vesper? P. 159, great mercy. 166, nymbe.

aid: ever and aye he will speed the better; as David says: Adjutor meus esto Domine; that is, My Lord, be my help. And again he says: Adjutorium nostrum in nomine Domini, qui fecit cœlum et terram.

Our help is God, who shaped and wrought heavens and earth, and all creatures: God assist us at our need, so his will be. Amen.

P. 206, last, æt—to, MS. P. 209, 7. tidan þenungon, MS.

The monastic spelling in michi, æsse, kyrrieleison, &c. pleads MS. authority.

## PRAYERS IN SAXON.

I.

O dear Lord,
O good Judge,
spare me,
eternal Potentate.
I know my soul
wounded by sins;
heal thou her,
Lord of heavens;
and cure thou her,
Prince of life;
for thou most easily canst
of all physicians
that have been
far or wide.

II.

O bright Lord, Creator of people, mitigate thy mind

### PRECATIONES SAXONICE.

Bibliothec. Cott. Jul. A. II.

Æla Drihten leóf, æla Dema gód, ge-ára me, éce Waldend.
Ic wat mine saule synnum forwundod; gehæl ðu hy, heofena Drihten; and gelacna ðu hy, lifes Ealdor; forþan ðu eðest miht ealra læca, þæra þe gewurde side oððe wide.

Æla Frea beorhta, folkes Scippend, gemilsa þyn mod me to gode; sile byne are, byne earminge. Se byo earming, þe on eorðan her dæiges and nihtes deoflon campas, and his willan wyrcð; wa him pære mirigde, ponne he pa handlean hafað and sceawað. bute he pæs yfeles ær geswice. Se byo eadig. se þe on eorðan her dæiges and nyhtes Drihtne hyræð, and á hys willan wyrcð; wel hym bæs geweorkes, ponne he da handlean hafað and sceawað, gyf he ealteawne ende gedreogeð.

for good to me; grant thy mercy, thy commiseration. He is miserable, who on earth here day and night fights for the devil, and works his will; woe to him of the mirth, when he the reward has and sees. unless he from the evil previously depart. He is happy, who on earth here day and night obeys the Lord and ave his will works; weal to him of the working, when he the reward has and sees, if he a good end shall make.

III.

O Light of lights, O joy of life, bestow on me, most glorious King, (when I for my soul ask heaven,) eternal mercy. Thou art clearly God, hast and rulest. alone over all, of earth and heaven the wide creation. Thou art the true Creator alone over all earth's inhabitants, likewise in heaven above. Thou art the Saviour God; thee cannot praise any of men, though to us we assemble throughout the ample ground men above the mould through all the mid-region,

Æla leohtes leoht. æla lifes wynn, getiþa me, tir-eadig Kyning, bonne ic minre sawle swegles bydde, ece are. Du eart eage God. hæfst and waldest. ana ofer ealle, eorðan and heofonas syddra gesceafta. Đu eart soð Meotod ana ofer ealle eorð-bugende, swilce on heofonum up. Đu eart Hælend God; ne mæg ðe aherian hæleða ænig; beh us gesomnie geond sidne grund men ofer moldan geond ealne middan-eard, ne mæge we næfre asæcgan, ne bæt soð witan, hu ðu æðele eart. ece Drihten: ne peah engla werod up on heofonum snotra tosomne sæcgan ongunnon, ne magon hy næfre areccean, ne þæt gerim wytan, hu du mære eart. mihtig Drihten; ac is wunder mycel, Wealdend engla, gif du hit sylfa wast, sigores Ealdor, hu du mære eart\*, miltig and mægen-strang, ealra kyninga Kyning, Crist lifiend. ealra worulda Scippend, Wealdend engla,

<sup>\*</sup> This thought appears to be original, and bewrays, as we may say, an effort to solve the tran-

never can we express, nor the truth know. how noble thou art, eternal Lord: nor though the host up in heaven of skilful angels together should begin to say, they never can declare, nor the number know. how glorious thou art, mighty Lord; but there is much wonder, Governor of angels, if thou thyself knowest, Prince of triumph, how glorious thou art, mighty and main-strong, of all kings King, living Christ, Creator of all worlds, Governor of angels,

scendental problem—Can the Infinite comprehend the Infinite?

Virtue of all virtues. Lord Jesus. Thou art the Noble. whom in former days the Joy of all virgins gloriously brought forth in the city Bethlehem for a comfort to men, for mercy to all the children of time, who believe in the living God, and in the eternal light, up in the skies. Thy power is so majestic, mighty Lord, that any one of earth's inhabitants knows not the depth of the Lord's might; and that any one of the order of angels knows not the height of heaven's King.

ealra dugeba duguð, Drihten Hælend. Du eart se Æþela, ðe on ær-dagum ealra fæmnena wyn fægere akende on Bethleem pære byrig, beornum to frofre. eallum to are vlda bearnum, pam de gelyfad on lyfiendne God, and on pæt ece leoht uppe on roderum. Dyn mægen is swa mære, mihtig Drihten, swa bæt ænig ne wat eorð-buenda (-de, MS.) pa deopnesse Drihtnes mihta; ne þæt ænig ne wat engla hades pa heahnisse heofena Kyninges.

Ic de andette, ælmihtig God, þæt ic gelyfe on de, leofa Hælend. þæt ðu eart se miccla, and se mægen-stranga, and se eadmoda ealra goda, and se ece Kyning ealra gesceafta; and ic eom se litla for be, and se lyðra man, se her syngige swide genehhe, dæges and nihtes, do swa ic ne sceolde, hwile mid weorce, hwile mid worde. hwile mid gepohte, pearle scildi, inwit-niðas oft and gelome. Ac ic de halsige nu, heofena Drihten.

I confess to thee, almighty God, that I believe on thee, dear Saviour. that thou art the great, and the strong in might, and the lowly of all gods, and the eternal King of all creatures: and I am the little, before thee, and the wicked man. who here sin very abundantly, day and night, do as I should not (sometimes with work, sometimes with word, sometimes with thought, horribly guilty,) heinous offences oft and frequently. But I beseech thee now, Lord of heavens.

and pray to thee, best of princes\*, that thou have mercy on me, mighty Lord, high King of heavens, and the holy Ghost; and assist me. Father almighty, that I thy will may perform, ere I from this meagre life depart. Refuse not thou me, Lord of glory; but grant me, most glorious King; let me with angels mount aloft. sit in the sky, praise heaven's God with holy speech ages without end. Amen.

<sup>\*</sup> Or of men, heroes, warriors.

and gebidde me to be, beorna\* selost. pæt du gemilsige me, mihtig Drihten, heofena Heah-kyning, and se halga Gast; and gefylste me, Fæder ælmihtig, bæt ic binne willan gewyrcean mæge, ær ic of öysum hlænan lyfe gehweorfe. Ne forweorn bu me, wuldres Drihten: ac getyba me, tyr-eadig Kyning; læt me mid englum up-siðian, sittan on swegle, herian heofonas God haligum reorde á buton ende. Amen.

<sup>\*</sup> Bearna, MS .-- " æ delust beorna." Elene.

## ADDITIONAL NOTES.

In the translation, to avoid inversion, the Saxon (and German) "man," equivalent to Fr. "on," i. e. hom for homme, has occasionally been employed as modern English.

In the last hymn, the genitive or possessive case of heofon occurs twice in a form not recognised by grammarians—heofonas; and as it is found in other places also, in MSS. of the best quality, I have not scrupled to let it appear in print. The reader is left to his choice, whether he shall make it heofones or heofona; or consider it better as it is. For who can deny that it may be a more ancient form than heofones?—Compare Runic Hifunæs, and Old [continental] Saxon gen. in as or es.

Perhaps the translation p. 216, 9, 11, should be "rulest . . . , earth and heaven," &c.—still, wealdest governs the genitive.

The epithet ealra fæmnena wyn, p. 221, might be rendered "Queen of all virgins;" as another poet's Lagu-floda wyn may find an equivalent in "King of floods."—Thomson's Seasons.

## THE END.

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